The Gospels for Lent and The Passion of Christ

Eisenring

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THE GOSPELS FOR LENT
AND
THE PASSION OF CHRIST

READINGS AT DIVINE SERVICE DURING THE FORTY DAYS OF LENT
WITH
SHORT MEDITATIONS FOR THE FAITHFUL

WITHDRAWN

BY

C. J. EISENRING, Pastor

RENDERED FROM THE GERMAN
BY CHARLES CANNON, O.S.B.

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PREFACE

In their Lenten pastorals, the Rt. Rev. Bishops remind the Rev. Pastors every year that the Holy Church wishes to have the Gospels for Lent explained to the faithful as much as time and circumstances permit.

These Gospels are explained best by referring them to the Passion and Death of our Saviour,—which is the best subject-matter for meditation during Lent. As on week-days the time for this exercise is greatly limited, it is necessary to reduce the explanation to a few words: and for a meditation a brief exposition is quite sufficient.

By the publication of these explanations of the Lenten Gospels, which have been used for a long time at divine service for the edification of the faithful, the author believes that he is rendering a service to his fellow-priests, and that he is placing in the hands of the faithful a book that will arouse them to fruitful meditation on the bitter Passion and Death of Jesus Christ and thus prepare

them for the worthy fulfillment of their Easter duties.

May God's Blessing accompany it!

THE AUTHOR.

Bruggen, on the feast of St. Gall, 1891.

Rendered from the German
by Charles Cannon, O. S. B.

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THE GOSPELS FOR LENT AND THE PASSION OF CHRIST

ASH-WEDNESDAY

GOSPEL. ST. MATH. VI, 16–21.

(Fasting and Alms. Meditation on the Passion of Christ.)

At that time Jesus said to His disciples: When you fast, be not as the hypocrites, sad: for they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father Who is in secret; and thy Father, Who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

Christian Soul! The holy gospel teaches you that you should not gather treasures for this world.

All earthly goods, joys and honors do not bring you true happiness; on the contrary, they expose you to the danger of neglecting to gather treasures for heaven, of neglecting to enrich yourself with the merits of good works which would procure for you everlasting peace, imperishable joy, the glory of God,—yes, God Himself with all His blessings for all eternity.

Fasting, alms, penance and the corporal and spiritual works of mercy are the best means to employ during the forty days of Lent to gather heavenly treasures. For this purpose, O Christian, God Himself summons you to-day, while through His church He earnestly cries out to you: "Remember man that thou art dust, and into dust thou wilt return."

Let the bitter passion and death of your Lord and Saviour, Jesus Christ, be the subject-matter of your daily meditation during this holy season. Humility and contrition will be the blessed fruit thereof.

Resolve to attend *daily,* if possible, the holy Sacrifice of the Mass in which the passion and death of your Saviour is actually renewed, and rest assured that God will not despise a humble and contrite heart. P. Alvarez truly says: "The cause of all unholiness among Christians is that they do not know what treasures are hidden in the passion of Jesus."

LET US PRAY.

"Grant to Thy faithful, O Lord, that they may begin the venerable solemnity of Lent with becoming piety, and perform it with undisturbed devotion."

O God of mercy and compassion, have pity on us poor sinners. As Thou invitest us to-day to the practice of penance, so grant us the necessary strength to conquer our sensuality. We are but dust and ashes; therefore have compassion and bestow on us the spirit of penance, through the merits of the bitter passion, and death of Jesus; that we, through the good works of prayer, fasting and alms-giving, may obtain the everlasting and imperishable treasures of heaven, through Jesus Christ, our Lord, Amen.

2. THURSDAY AFTER ASH-WEDNESDAY

GOSPEL. ST. MATH. VIII, 5–13.

(The Centurion at Capharnaum. Jesus goes to Mt. Olivet.)

At that time: when Jesus had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick with the palsy, and is grievously tormented. And Jesus said to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter

under my roof, but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doth it. And Jesus hearing this marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Joseph, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Christian Soul! Would that our divine Saviour could say also of you, "Amen, I say to you, I have not found so great faith in Israel." May your faith, like that of the centurion, be humble and constant in regard to all that God has revealed and presents for your belief through His Holy Church. But join to your faith a pious life, since faith without good works is dead; and if you wish that Jesus should glorify you before His Father in heaven, you must always confess Him before men by word and deed. Behold your highest model,

Jesus as He goes forth to Mount Olivet to begin His holy passion. "When Jesus had said this, He betook Himself with His disciples over the brook Cedron, where there was a garden, in which He and His disciples, entered." How the generosity and heroic love of Jesus puts to shame your cowardice and unfaithfulness in the service of God. "Pray lest we fall into temptation," He says to Peter, James and John who witnessed His transfiguration on Mount Tabor. "And He began to tremble and to shudder."—And you tremble not, O Christian, and you shudder not, O Christian, over the multitude of your sins and the weakness of your faith? Think of it, at least every Thursday, when the hour of death's agony strikes, and pray with your suffering Saviour: "Through Thy last agony and dreadful dereliction, O my good Jesus, we beseech Thee, never forsake us, especially in the hour of our death, Amen."

LET US PRAY.

"O God, Who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy suppliant people, and turn away the scourge of Thy anger, which we deserve for our sins."

Jesus Christ, God and Man, our beloved Saviour, we cast ourselves with the centurion at Thy feet, and beseech Thee, cleanse our soul from all sin;

grant us health of body and soul, perseverance in the faith, true sorrow and compunction in the hour of death, and by Thy agony on Mount Olivet, grant us perseverance unto the end; through the merits of Thy bitter passion and death, and through the intercession of Mary, the sorrowful Mother of God, Amen.

3. FRIDAY AFTER ASH-WEDNESDAY

GOSPEL. ST. MATH. v, 43, vi, 1–4.

(True Love of our Neighbor and Good Works. Love of Jesus for His Enemies on Mt. Olivet.)

At that time Jesus said to His disciples: You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy: but I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more, do not also the heathens this? Be ye therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them; other-

wise you shall not have a reward of your Father, Who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth, that thy alms may be in secret, and thy Father Who seeth in secret, will repay thee.

Christian Soul! The gospel teaches you that you cannot give God a better proof of your love than by you practising love towards your enemy, since this is the most difficult part in the commandment of the love of our neighbor. Besides this is the best means to obtain the forgiveness of sins and the grace of God, and to become children of God forever. Our Lord says: "Forgive and you will be forgiven;" hence, the love of our neighbor is an unfailing sign of election.

But no one ever practised this virtue so eminently as our Saviour Whose heart, even in the midst of the greatest sufferings, was penetrated with this spirit of love.

Contemplate *Jesus in the Garden of Olives.* He began to grow sorrowful and to fear, to tremble and to shudder, and he said to His disciples: "My soul is sorrowful even unto death." Why is this? He sees all the insults and torments that

await Him; all the sins of men, their crimes, their guilt and punishment are weighing Him down, and finally He sees the uselessness of His passion and death for countless men who, in spite of this love, will be lost forever. Still He enters courageously upon His suffering. What God-like love for one's enemies! And where is your love of your neighbor? And what is your behavior towards your enemies, in thought, words and deeds?

Ask God for the grace to bear patiently and courageously all trials and adversities in union with the passion of Jesus Christ; pray to Him for your enemies, and pray for the conversion of sinners.

LET US PRAY.

"We beseech Thee, O Lord, assist us in the fast which we have undertaken, that we may be able to practise with a pure heart what we are observing with the body."

We beseech Thee, O God, look down with gracious complacency upon our fasting so that we may be enabled to practise with a pure heart the abstinence which we are observing with the body, and so that we may imitate Jesus, the suffering Saviour, Thy divine Son, in His patience and love for His enemies, Amen.

4. SATURDAY AFTER ASH-WEDNESDAY

GOSPEL. ST. MARK VI, 47–56.

(Jesus on the Sea. His Prayer in the Garden of Olives.)

At that time: when it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them laboring in rowing (for the wind was against them) and about the fourth watch of the night He cometh to them walking upon the sea, and He would have passed by them. But they seeing Him walking upon the sea, thought he was an apparition, and they cried out. For they all saw Him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not. And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves; for they understood not concerning the loaves: for their hearts were blinded. And when they had past over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew him: and running through that whole country, they began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into towns or into villages, or cities, they laid the sick in the streets, and besought Him they might touch but the

hem of His garment: and as many as touched Him were made whole.

Christian Soul! The holy gospel teaches you that God chastises those whom He loves, as He allowed His disciples to suffer on the sea. As gold is refined by fire, so God purifies His Friends by spiritual and corporal suffering; and by this process they are made to resemble their Saviour. If they resemble Him in sufferings, they will also resemble Him in His glory; for "No one will be crowned who has not fought lawfully." But as the disciples appealed to their Lord, so you in all your sufferings and afflictions must beg your Saviour for grace and help, and thus imitate Him in His glorious example of prayer. Contemplate the prayer of *Jesus* in the *Garden of Olives*. "He withdrew from His disciples a stone's cast away, kneeling down He fell upon His face, praying and saying: My Father, if it be possible let this chalice pass from me. Nevertheless not as I will, but as Thou wilt." What reverence and humility in the prayer of Jesus! What touching pity combined with wonderful submission to the will of God! And He cometh to His disciples, and findeth them asleep, and He saith to Peter: What? Could you not watch one hour with me? Again the second time, He went and prayed, saying: "My Father, if this chalice may not pass away but I must drink it, Thy

will be done." And He cometh again, and findeth them sleeping. And leaving them He went again: and He prayed the third time, saying the self-same word —

LET US PRAY.

"O Lord, look graciously upon our prayer, and grant that we may perform with pious fidelity this solemn fast which was instituted for the wholesome purpose of bringing health to our soul and body."

Divine Saviour, Jesus Christ, Who didst show so much patience with the frailty of Thy disciples on the sea and on Mount Olivet, have patience also with us poor sinners on the sea of dangers, sufferings and afflictions of this life. Give strength to our weak prayer; give courage and perseverance to our inconstant will that we may fulfill the divine will in fortune and misfortune, and especially in our last agony and in the grievous dereliction of the hour of death, Amen.

5. FIRST SUNDAY OF LENT

GOSPEL. ST. MATH. IV, 1–11.

(Jesus is Tempted in the Desert. His agony at Mt. Olivet.)

At that time: Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to

Him: If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him into the holy city, and set Him upon a pinnacle of the temple, and said to Him: If Thou be the Son of God, cast Thyself down; for it is written: that he hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to Him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and the glory of them, and said to Him: All these will I give Thee, if falling down Thou wilt adore me. Then Jesus saith to him: Begone, Satan: For it is written: The Lord thy God shall thou adore: and Him alone shall thou serve. Then the devil left Him: and behold angels came and administered to Him.

Christian Soul! From the retirement of your Saviour in preparation for His divine work of teaching, you can learn that God communicates Himself most willingly to those souls that flee from the tumult of the world and live in the spirit of recollection. With this resolution begin the holy season of Lent. Jesus allows the devil to tempt

Him to gluttony, vanity and pride. But He conquers the temptations by prayer and fasting. The same Satan wishes to tempt you to live in luxury, to please the world, to seek after vain, empty honors and earthly possessions which are but so many snares to lead you into eternal perdition. Fast and Pray! By spiritual and corporal mortification and self denial you will, with the grace of God, win the victory. Contemplate your Saviour in His *death-struggle on Mount Olivet.* What does he do? "And being in an agony, He prayed the longer. And His sweat becomes as drops of blood, trickling down upon the ground." St. Bernard remarks: "This prayer of Jesus is a perfect example, teaching us how to pray: for it has the best preparation, namely, solitude, and the best qualities, namely: humility, child-like confidence, attention and perseverance." Pray thus, Christian soul, and the angel of heavenly consolation will pour into your soul the unction of divine grace, and will grant you strength and consolation in all temptations.

LET US PRAY.

"O God, Who dost purify Thy Church by the yearly observance of Lent, grant that what Thy servants endeavor to obtain of Thee by abstinence, they may put in execution by good works."

Divine Saviour, our Redeemer and Sanctifier, as

Thou didst give us the example in the desert and at Mount Olives, of courage and determination in temptations, and the example of humility, confidence and perseverance in prayer; so grant us graciously the same virtues in the dangers to which our salvation is exposed, and the grace of a humble, devout and persevering spirit in prayer, as often as we entreat Thee, Amen.

6. MONDAY AFTER THE FIRST SUNDAY OF LENT

GOSPEL. ST. MATT. XIV, 31–46.

(The Last Judgment and the Death-Sweat of Jesus on Mt. Olivet.)

At that time Jesus said to His disciples: When the Son of Man shall come in His majesty, and all the angels with Him, there shall He sit upon the seat of His majesty. And all the nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand: Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was thirsty,

and you gave me to drink: I was a stranger and you took Me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee? thirsty, and gave Thee to drink? and when did we see Thee a stranger, and took Thee in? or naked, and clothed Thee? or when did we see Thee sick or in prison, and come to Thee? And the King answering shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on the left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink: I was a stranger and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit Me. Then they also shall answer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? He shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment, but the just into life everlasting.

You must be inspired with fear, Christian Soul,

when you reflect upon this gospel. The eternal Judge, the eternal Light, will reveal in your particular judgment, and also in the general judgment, before all mankind, all your sinful thoughts, words, actions and omissions. All the immodest looks of your eyes, all the injustice of your hands, all the calumniating words of your mouth, all the uncleanness of your body — all this you shall see also as clear as noon-day in contrast with the innocence of Jesus Who suffered untold pains for you. But also the smallest good that you have thought, spoken, performed or suffered while in the state of grace and actuated by a good intention will not be forgotten, but will redound to your honor and shine in the brilliant majesty of the eternal Judge. O see that there be very little evil, and very much good to record in your life, so that you may occupy a place on the right hand of your Saviour on judgment day. It all depends on you. As an angel from heaven came and comforted Jesus in His bloody sweat on Mt. Olives; so in your death-agony all your good works shall become for you angels of consolation pacifying the eternal Judge.

LET US PRAY.

" Convert us, O God, our salvation, and that the fast of Lent may benefit us, instruct our minds with heavenly doctrine."

O Jesus, our only Judge, through Thy death-agony, have mercy on us and grant us the grace to repent of all the sins of our past life, and never more to offend Thee. Since Thou art infinitely good and dost not wish the death of a sinner, enable us to live a God-fearing life that we may be fit to appear before Thee, when we die, and when Thou wilt judge both the living and the dead. Amen.

7. TUESDAY AFTER FIRST SUNDAY OF LENT

GOSPEL. ST. MATT. XXI, 10–17.

(Money-changers and Merchants Driven out of the Temple. Jesus is Betrayed by Judas.)

At that time: When Jesus was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus, the prophet, from Nazareth of Galilee. And Jesus went into the temple, and overthrew the tables of the moneychangers, and the chairs of them that sold doves, and He saith to them: It is written, My house shall be called the house of prayer, but you have made it a den of thieves. And there came to Him the blind, and the lame in the temple; and he healed them. And the chief priests and scribes seeing the wonderful things that He did, and the children crying in the temple, and saying:

Hosanna to the son of David; were moved with indignation, and said to Him: Hearest Thou what they say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings Thou hast perfected praise? And leaving them, He went out of the city into Bethania, and remained there.

Admire, O Christian soul, the power of the divinity of Jesus. Out of the temple He drives the profaners, and in the temple He heals the lame and the blind. The whole city is aroused, and innocence praises the Saviour of the world. Only the rulers of the temple and the learned scribes remain obstinate in their pride, remain obdurate and full of envy and hatred. Later on in the person of Judas they find a companion in their godlessness, and he performs the atrocious act of treason for thirty pieces of silver. He, one of the twelve apostles, and with him a large crowd armed with swords and clubs, come to Mt. Olivet. The traitor gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail Rabbi! And he kissed Him. And Jesus said to him; "Friend, whereto art thou come? Judas, with a kiss dost thou betray the Son of Man?" The Pharisees, and Judas, who betrayed our Saviour by a kiss — the most expressive sign of love and reverence — did not fall sud-

denly into this depth of perversion and godlessness. The unrestrained passions of envy, avarice, and pride, brought them to this fall, as the same passions have done with hundreds and thousands in the history of the Church. One unworthy communion is an ungrateful insult, as grievous as the betrayal of Judas and his kiss of treason. Therefore, O Christian soul, do not trust in yourself, watch and pray, and with God's grace fight against your predominate passion; with the scourge of penance drive it out of the sacred temple of your soul.

LET US PRAY.

"Look down upon Thy family, O Lord, and grant that while we chastise ourselves by mortifying the flesh, our minds may be inflamed with the love and desire of Thee; and grant that, after this short life, we may all gather in Thy temple of eternal glory and sing: Hosanna to the Son of David." Amen.

8. WEDNESDAY AFTER THE FIRST SUNDAY OF LENT

GOSPEL. ST. MATT. XII, 38–50.

(The Judgment of Jesus upon the Pharisees, and His Mother and Brethren. The Seizure of Jesus.)

At that time some of the scribes and Pharisees answered Jesus, saying: Master, we would see a

sign from Thee. Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights; So shall the Son of Man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself and they enter in and dwell there; and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As He was yet speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him. And one said to Him: Behold Thy mother and Thy brethren stand without seeking Thee.

But He answering him that told Him, said: Who is My mother, and who are My brethren? And stretching forth His hand towards His disciples, He said; Behold My mother and My brethren, For whosoever shall do the will of My Father, that is in heaven, he is My brother, and sister, and mother.

What a severe judgment Jesus pronounces on the scribes and Pharisees because they oppose the will of God, and blindly resist His wholesome admonitions! But he calls those His mother and brethren who fulfil the will of God. In fact, the conformity of our will to the will of God has great power over the heart of God, for this submission is the surest sign of love of God. But you also reign over your own heart, O Christian, when you will what God wills, because then you cannot be a slave of wicked propensities and evil passions. Even creatures, the elements, weather, health, sickness and all accidents cannot disturb your peace, if you will what God wills. Contemplate, O Christian soul, *your Saviour in His capture.* He knew all that would happen to Him. He could have fled when the executioners helplessly fell to the ground at the sound of His voice saying: "I am He." "The guard and the servants of the Jews seized Jesus and bound Him, all His disciples left Him and fled away." And Jesus willingly and quietly allows all this to happen, because in all things He desired to fulfil

the will of His heavenly Father,— to become for us a model and example.

LET US PRAY.

"Mercifully hear our prayers, we beseech Thee, O Lord, and against all our adversaries, extend the right hand of Thy majesty." Divine Saviour, beloved Redeemer, we beseech Thee grant us the grace to imitate Thee in fulfilling the will of our heavenly Father in the smallest matters and at all times, in joy and in sorrow, in sickness and in health, in good fortune and in adversity. Grant that we may never murmur against Thy divine decrees, or become impatient and despondent; and preserve us from the misfortune of unbelief, of obstinacy and despair. In all things, may Thy will be done on earth as it is in heaven. Amen.

9. THURSDAY AFTER THE FIRST SUNDAY OF LENT

GOSPEL. ST. MATT. XV, 21–28.

(The Prayer and the Faith of the Woman of Canaan. Jesus before the Judgment Seat of Men.)

At that time; Jesus went from thence, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan, who came out of those coasts, crying out, said to Him: Have mercy on me, O Lord, Thou Son of David; My daughter is

grievously tormented by a devil. Who answered her not a word. And His disciples came and besought Him, saying: Send her away, for she crieth after us. And He answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying, Lord, help me. Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their master. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt; and her daughter was cured from that hour.

With what reverence, with what love and confidence, O Christian soul, does the woman of Canaan beg our divine Saviour for the cure of her daughter! With what faith and with what constancy does she persevere! And you cease to pray if God does not hear you immediately. Sometimes He wishes only to test and increase your fidelity. He often tarries so that you will prize more highly the favors that you are requesting.

Reflect on the long series of humiliations and sufferings which your Saviour underwent out of love for you in His bitter passion, from Mt. Olivet to Golgotha! He could have diminished them, and shortened the time of His suffering. Contemplate Him *before the miserable judgment-seat of men;*

before Annas and his twenty-eight counsellors, Jesus stands silent and with eyes cast down; only before the high-priest does He assert His dignity, and in consequence thereof He receives a shameful blow on the cheek. How he could have dashed to pieces the whole troop with one glance of His divine countenance! But with divine patience and meekness He listens to their wicked verdict: "He is guilty of death."

LET US PRAY.

"Look, O Lord, upon the devotion of Thy people, that mortifying their bodies by fasting, their minds may be refreshed by good works."

Pardon, O God, through the patience and long-suffering of Thy divine Son, all the imperfections in our prayers since our childhood, and grant us the spirit of prayer, that we may always perform our devotions with attention, reverence, confidence and perseverance, and that we may always desire to be heard by Thee, through Jesus Christ, our Lord, Amen.

10. FRIDAY AFTER THE FIRST SUNDAY OF LENT

GOSPEL. ST. JOHN V, 1–15.

(Curing of a Man sick for Thirty-eight Years. Jesus before Caiphas.)

At that time there was a festival-day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered waiting for the coming of the water. And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight-and-thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him: Wilt thou be made whole? The infirm man answered Him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. Jesus saith to him; Arise, take up thy bed and walk. And immediately the man was made whole; and he took up his bed and walked. And it was the Sabbath that day. The

Jews therefore said to him that was healed: It is the Sabbath, it is not lawful for thee to take up thy bed. He answered them: He that made me whole, He said to me: Take up thy bed and walk. They asked him therefore: Who is that man who said to thee: Take up thy bed and walk? But he who was healed knew not who it was. For Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him: Behold thou art made whole; sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus who had made him whole.

Christian soul, if you are living in a state of lukewarmness, you resemble the sick man in the gospel. For a long time the lukewarm Christian remains sick, and he has no zeal for the service of God and the welfare of his soul. Just as zealous as he is in the gratification of his sinful inclinations and passions, so lukewarm is he in the practice of virtue; he prays, but with no attention; he performs some good work perhaps, but with carelessness. He emerges, perhaps, from a state, which God compares with lukewarm water; but pleasure, selfishness, and vanity drag him back into the old condition: Only in the waters of virtue, of penance, and by the frequent and worthy reception of the sacra-

ments can you be cured from this disease, O Christain soul, if you are lukewarm.

O what has the tepidity of so many souls cost our suffering Saviour! Behold Him standing before Caiphas. Contemplate that bitter enemy of Jesus, the abuse of your Saviour, the contradiction of the witnesses, and the indescribable, mute patience of your Lord; a silence which must make every lukewarm conscience tremble, when one recalls the words of Jesus: "Would that thou wert warm or cold, but because thou art lukewarm, I will spit thee out of my mouth."

LET US PRAY.

"Be merciful, O Lord, to Thy people, and as Thou makest them devoted to Thee, mercifully refresh them with kind assistance."

Never permit us to fall into the sad state of lukewarmness, O suffering Jesus. As Thou didst the man that was sick for thirty-eight years, so convert all lukewarm souls to Thee, that we may all serve Thee zealously and that we may be always pleasing to Thee. Amen.

11. SATURDAY AFTER THE FIRST SUNDAY OF LENT

GOSPEL. ST. MATT. XVII, 1–9.

(The Transfiguration of Jesus and the Denial by Peter.)

At that time: Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter, answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the clouds saying: This is my beloved Son, in whom I am well pleased: hear ye Him. And the disciples hearing, fell upon their face: and were very much afraid. And Jesus came and touched them: and said to them: Arise and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them saying: Tell the vision to no man, till the Son of Man be risen from the dead.

On a high mountain, O Christian soul, Jesus

shows His disciples a reflection of His glory and magnificence. Not in the tumult of the world, but in the greatest solitude and retirement, will you become like unto Christ and reach eternal glory. But even in this world our Saviour glorifies with inward peace, content, and holy consolation those souls that love Him sincerely, and out of love for Him avoid every sin and imperfection. However, in those moments of interior joy it is all the more necessary to distrust oneself lest he fall into sin. Just that disciple who delighted most in the transfiguration and displayed too much self confidence was permitted by our Lord to fall in the course of the bitter passion of Jesus. "But Peter sat without in the court and there came to him a servant-maid saying: Thou also wast with Jesus, the Galilean. But he denied before them all, saying: I know not what thou sayest. And as she went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: that I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew." "And Peter remembered the word of Jesus which He had said: Before the cock

crow, thou wilt deny me thrice. And going forth he wept bitterly."

O how often, Christian soul, have you acted like Peter. When you are successful, when you experience divine consolation and believe that you see a ray of the glorious transfiguration of your Saviour, then you should be especially watchful over yourself and reflect humbly on the denial of our Lord by Peter.

LET US PRAY.

" We beseech Thee, O Lord, look with favor upon Thy people and mercifully turn from them the scourge of Thy wrath."

Divine Saviour, lead us unto Mt. Tabor or unto Mt. Calvary, but grant us the grace always to mistrust ourselves, to place all our confidence in Thy goodness, always to confess Thee faithfully and thus to attain the eternal transfiguration. Amen.

12. SECOND SUNDAY OF LENT

GOSPEL. ST. MATT. XVII, 1–9.

(The Transfiguration of Jesus, and the Contrition of Peter.)

At that time: Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And

behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud saying: This is my beloved Son, in whom I am well pleased: hear ye Him. And the disciples hearing, fell upon their face: and were very much afraid. And Jesus came and touched them: and said to them: Arise and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them saying: Tell the vision to no man, till the Son of man be risen from the dead.

Our divine Saviour manifested Himself to His disciples, Peter, James, and John as the Son of God to Whom this glory belongs; as the Saviour Who merited this glory for Himself and for His faithful; and as the head of all the elect with whom He will share His glory. For this reason, O Christian soul, He requires that in this life you strive after this transfiguration by hoping for that glory, by despising all things that may hinder you from it, in other words, by the diligent practice of mortification and self-denial both of soul and body. As you have so often imitated Peter in his sin, so you

should also imitate him in his *contrition for sin.* After Peter had denied Jesus, "The Lord, turning, looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou shalt deny me thrice. And *Peter going out wept bitterly.*" A single glance of Jesus moved the heart of Peter, and penetrated with sorrow he burst into tears. Jesus, your Saviour, has perhaps looked deeply into your heart in His divine mercy and love by the voice of your parents, your pastor, your teacher, your confessor, or by means of inward admonitions and external events; and you perhaps have never repented of your sins out of love of Jesus as did Peter, or even out of fear of punishment, or from a consciousness of the shamefulness of your sins. In preparation for your Easter confession and communion, repent of your ingratitude, shun every sin, avoid the occasion of evil, and pray for the grace of true sorrow and compunction.

LET US PRAY.

"O God, Who beholdest us destitute of all strength, preserve us both inwardly and outwardly, that our bodies may be free from all adversity, and our souls purified from all evil thoughts."

Divine Saviour, Jesus Christ, through the repentance of Thy penitent disciple, Peter, Grant us true

and perfect contrition for our sins, that our souls may be transfigured here by Thy grace and hereafter by Thy glory. Amen.

13. MONDAY AFTER SECOND SUNDAY OF LENT

GOSPEL. ST. JOHN VIII, 21–29.

(Divinity of Jesus. His Threat and the Obduracy of the Jews. Jesus in Prison.)

At that time Jesus said to the multitude of the Jews: I go, and you shall seek Me, and you shall die in your sin. Whither I go, you cannot come. The Jews therefore said: Will He kill Himself, because He said: Whither I go, you cannot come? And He said to them: You are from beneath, I am from above. You are of this world, I am not of this world. Therefore, I said to you, that you shall die in your sins. For if you believe not that I am He, you shall die in your sin. They said therefore to Him: Who art Thou? Jesus said to them: The beginning Who also speak unto you. Many things I have to speak and to judge of you. But He that sent Me is true; and the things I have heard of Him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them: When you shall have lifted up the son of Man, then shall

you know that I am He, and that I do nothing of Myself, but as the Father has taught Me, these things I speak: and He that sent Me is with Me, and He hath not left Me alone: for I do always the things that please Him.

Jesus declared His divinity solemnly and distinctly before the Jews. One would think that this dreadful threat of the Son of God: "I go, and you shall seek Me, and you shall die in your sin," that this would have penetrated the Jews to the very marrow of their bones, and that they would have been converted for fear of dying in the midst of their sins and of being punished for all eternity.

But behold, O Christain soul, the children of the world at the present day; they live according to the maxims of the world and despise the doctrines of Jesus and the Commandments of His Church, — yet they fondly expect a good death after a sinful life. Are they better than those Jews? Do you perhaps belong to their number? Ask yourself whether your sins are the result of human frailty and ignorance, or are they sins of malice. If they are committed with perfect knowledge and from bad habits, in grievous matters, and you do not correct them, then you will die in your sin. Behold those Jews. Did they repent? A little later they confined Jesus in a small round vault under the court-room. During the whole night

they allowed Him no rest; they tied Him to a post and abused Him in the most atrocious way; meanwhile He prayed for His tormentors. Early in the morning Caiphas, Annas and the leaders of the Jews gather in a large hall around the poor maltreated Saviour of mankind, and, despite the determined opposition of Nicodemus, Joseph of Arimathea and the other friends of Jesus, they solemnly pronounce upon Him the sentence of death. Such is the result of obduracy in the sin of unbelief. "When you shall have lifted up the Son of Man, then shall you know that I am He," that is, the Son of God, your formidable Judge.

LET US PRAY.

"Grant, we beseech Thee, O Almighty God, that Thy family, who afflict their flesh by abstaining from food may likewise fast from sin by following righteousness."

O Jesus, through Thy bitter sufferings in the prison, preserve us from the punishment of blind perversion, from eternal death in sin, and from the prison of Thy dreadful judgment of the reprobate. Amen.

14. TUESDAY AFTER THE SECOND SUNDAY OF LENT

GOSPEL. ST. MATT. XXIII, 1–12.

(The Hypocrisy and Arrogance of the Pharisees and the Despair of the Traitor.)

At that time Jesus spoke to the multitudes and to His disciples, saying, The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not. For they bind heavy and unsupportable burdens, and lay them on men's shoulders: but with a finger of their own they will not move them. And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes. And they love the first place at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. But be not you called Rabbi. For One is your master, and all you are brethren. And call none your father upon earth: for One is your father Who is in heaven. Neither be ye called masters; for One is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted.

How severely does Jesus in the gospel punish the pride and hypocrisy of the Pharisees, O Christian soul, and how strongly does He recommend obedience towards superiors, spiritual and secular, pastors, parents, teachers and masters. In fact all of these exercise their authority only in the name of that One, Who is your Master, your Father, your Teacher, and yet the servant of all. God rejects only hypocrisy, pride, disobedience, wilfulness and inordinate self-exaltation.

The saddest example of these vices and their terrible punishment is presented to you by Judas and the *despair of this traitor.* When he saw that his avarice, pride and hypocrisy had brought upon his Saviour the sentence of death, he was seized with anxiety and sorrow; but it was too late, and despair overwhelmed him. He sees now the innocent Master and the scorn and pride of the Jews that misled him; his kiss of treachery stands before his soul; Satan so confuses his faculties that he no longer sees the merciful Redeemer, but the implacable Judge; he wanders through a marshy place to the foot of the Mountain of Scandal; with a rope he hangs himself on a tree, his body bursts and his entrails gush out of his traitorous corpse. So ends the unfortunate victim of the pride and hypocrisy of the scribes and Pharisees, and the victim of his own unbridled passion.

LET US PRAY.

"Graciously perfect in us, we beseeech Thee, O Lord, the spirit of holy obedience, that with Thy help we may be able to perform what, through Thy instruction, we recognize as our duty."

By Thy bitter passion, O Jesus, and by the severe pain which the sin and punishment of Judas caused Thy divine Heart, grant us the grace of humility, obedience, faithfulness, and self-sacrifice so that in all things we may promote Thy honor and the fulfilment of Thy will for time and eternity. Amen.

15. WEDNESDAY AFTER THE SECOND SUNDAY OF LENT

GOSPEL. ST. MATT. XX, 17–28.

(Jesus Prophesies His Bitter Passion. Ambition of two Disciples. Jesus before Pilate.)

At that time: Jesus, going up to Jerusalem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death. And they shall deliver Him to the gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again. Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her: What wilt

thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. But Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They said to Him: We can. He saith to them: My chalice indeed you shall drink: but to sit on My right or left hand, is not Mine to give to you, but to them for whom it is prepared by My Father. And the ten hearing it were moved with indignation against the two brothers. But Jesus called them to Him, and said: You know that the princes of the gentiles lord it over them: and they that are the greater exercise power upon them. It shall not be so among you, but whosoever will be the greater among you, let him be your minister. And he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give His life a redemption for many.

What a contrast, Christian soul, between the loving Saviour foretelling His bitter passion and the vanity of the mother and her sons! Certainly it would be praiseworthy for all mothers to wish to have their children placed near Jesus; but not for the sake of temporal advantages in an earthly kingdom, or from vanity, selfishness, pride and a spirit of worldliness. Behold your Saviour, O

Christian soul; contemplate Jesus before Pilate, and admire the humility of His holy Mother. Jesus is led from Mt. Sion to the palace and tribunal of Pilate, the heathen governor, in the midst of false witnesses, exasperated Pharisees, soldiers and officials. And Jesus, the picture of misery, shivering, weakened by blows, is abused and derided. In this condition, Mary, His Mother, beholds Him, as she with John and Magdalene stand together in a corner of the judgment hall. Consider the glance, full of patience, humility and pain that is exchanged between Son and Mother. Now He stands before Pilate, the vice-roy of the emperor. Pilate hears the accusations of the Jews; he is astonished at the dignity, the mildness, the patience and the humility of the Redeemer; he recognizes and confesses the innocence of the Saviour; but vanity, human respect and cowardice stifle the sense of justice, and he misuses Jesus for the sake of pleasing men. Truly " the Son of man is not come to be ministered unto, but to minister, and give His life a redemption for many," that is for all that believe in Him and follow Him.

LET US PRAY.

" Mercifully regard Thy people, O Lord, we beseech Thee, and grant that we, whom Thou com-

mandest to abstain from carnal food, may also cease from hurtful vices."

Preserve us, O loving Saviour from the sins of vanity and pride, and grant us the grace of patience and humility that we may remain true to Thee in temptations, sufferings and persecutions, and that we may openly confess and honor Thee so that Thou mayest exalt us in eternal glory. Amen.

16. THURSDAY AFTER THE SECOND SUNDAY OF LENT

GOSPEL. ST. LUKE XVI, 19–31.

(The Rich Man and Lazarus; Herod and Jesus.)

At that time Jesus said to the Pharisees: There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs from the rich man's table, and no one did give him; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died; and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom; and he cried and said:

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between you and us there is fixed a great chaos; so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then father, I beseech thee that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: they have Moses and the prophets; let them hear them. But he said: No Father Abraham, but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

The strikingly beautiful gospel which you have just heard, O Christian soul, contains within itself its best explanation. How true it is, as Abraham remarks to the glutton in hell, that the unbeliever who will not hear Moses and the prophets, or Jesus and His Church, would also not believe one rising from the dead. This is proven by Herod's conduct.

Before Herod's judgment seat, Jesus appears; Before the incestuous Herod, stands the innocent Jesus; before the murderer of prophets, stands the eternal Judge. Herod demanded signs and wonders: Jesus offers only divine silence. Then Herod places on Jesus in mockery a white garment, laughs at Him, upbraids Him, scoffs at Him, and flings filth at Him — the Lazarus of the New Testament suffers all these insults to preserve us from the glutton's lot in hell, which we merit by our pride, vanity and gratification of the appetites. Christ even came back from the dead for Herod. Did he then believe? The profligate sinner died a horrible death. Before and after his time, how many damned souls, for whom Jesus shed His precious blood, are sharing the terrible lot of the rich glutton,— hell with everlasting fire enkindled by the wrath of God, indescribable pains of every sort, the eternal loss of the sight of God and the joys of heaven, the torments of all the senses and the insufferable company of the infernal spirits and the howling and gnashing of teeth of the damned raging in despair.

If you do not wish to fall into this abyss, O Christain soul, then avoid the sin of the glutton, and practise the virtues of Lazarus during the short days of your probation in this world.

LET US PRAY.

"Grant us, we beseech Thee, O Lord, the help of Thy grace, that we, dutifully engaged in fasting and prayer, may be freed from all enemies of body and soul."

By Thy bitter passion and death, O Jesus, most patient Saviour, preserve us from death in sin and from the awful punishment that follows it: the torments of hell. Amen.

17. FRIDAY AFTER THE SECOND SUNDAY OF LENT

GOSPEL. ST. MATT. XXI, 33–46.

(The Rejection of the Jews, and Jesus at the Holy Stair-case.)

At that time Jesus spoke this parable to the multitude of the Jews and the chief priests. There was a man, a householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants beat one and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner.

And last of all he sent to them his son, saying: They will reverence my son. But the husbandmen seeing the son, said among themselves: This is the heir, come, let us kill him, and we shall have his inheritance. And taking him they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them: Have you never read in the Scriptures: The stone which the builders reject, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes. Therefore I say to you, that the Kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and Pharisees had heard His parables, they knew that He spoke of them. And seeking to lay hands on Him, they feared the multitude: because they held Him as a prophet.

Christian soul, the gospel describes the horrible ingratitude of the Jews towards God and towards His messengers. It was this vice which caused

Him to reject the chosen people. In fact there is nothing which is so detested by God and by men as ingratitude. God withdraws His grace from the ungrateful person, and leaves him in his misery, because his conceit forces God to hate him. Then the ingrate loses all taste for higher things, his zeal for God and for the salvation of his soul vanishes, and he is despised by God and by men.

Consider the ingratitude of the Jews towards their suffering Saviour. Instead of having reverence for the son of the eternal Father Who bestowed on them so many favors, *they lead Him from Herod back to Pilate.* These two men were once enemies, but now they are friends united by the common bonds of ingratitude. The Jews drag Jesus up the holy stair-case so roughly that He falls on the white marble steps and moistens them with the blood of His holy head. (This holy stair-case is exhibited at the present day in Rome, and it is reverenced with the greatest devotion.) Is it a wonder that the kingdom of God should have been taken from this nation? But you, O Christian soul, reflect on your own ingratitude towards God; repent of it, and do penance for it, that a similar punishment may not befall you.

LET US PRAY.

"Grant, we beseech Thee, Almighty God, that, purified by the holy fast, we may celebrate the coming festival with pure hearts."

By Thy awful sufferings of body and soul, pardon, O Jesus, the ingratitude of our lives, and fill our hearts with the spirit of grateful love towards God and men; unworthy as we are, do not withdraw Thy grace from us, as Thou didst never tire of dispensing Thy favors. Amen.

18. SATURDAY AFTER SECOND SUNDAY OF LENT

GOSPEL. ST. LUKE XV, 11–29.

(The Prodigal Son. Barabbas Preferred to Jesus.)

In that time Jesus spoke this parable to the scribes and Pharisees: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falls to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And

he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him: Father, I have sinned against Heaven and before thee, I am not worthy to be called thy son. But the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry. Now his elder son was in the field, and when he came out and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry and would not go in.

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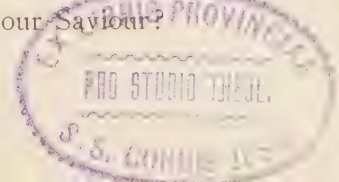
His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost and is found.

Reflect deeply, O Christian soul, on this gospel so suggestive in its contents. Consider the departure of the prodigal son, his misery, his return to his father's house; and examine to what extent you resemble him in honor or in disgrace. Contemplate how the suffering Saviour allows Himself to be placed beside a lost son of Israel, *Barabbas,* a murderer. Pilate, in his effort to set Jesus free, believed that the Jews, mindful of the benefits bestowed on them by Jesus, would certainly prefer Him to a murderer. But the lost sons of Juda exclaimed: "Away with Him, release unto us Barabbas." O unfathomable wickedness of men, and incomprehensible humility of a God who endures it! Have you, O Christian soul, never preferred earthly things to your Saviour?



LET US PRAY.

"Grant, we beseech Thee, O Lord, a salutary effect to our fasts, that the chastisement of the flesh which we have taken upon us may promote the vigor of our souls."

How often, O divine Sufferer, have we imitated the prodigal son in his wanderings, and how often have we chosen the murderer of our souls in preference to Thee. Through the superabundance of Thy sufferings, we entreat Thee for the grace to resemble the prodigal son in his return and in his conversion; and grant us the grace to prefer Thee to all things, and to become worthy of Thy compassion and heavenly peace. Amen.

19. THIRD SUNDAY OF LENT

GOSPEL. ST. LUKE XV, 14–28.

(The Dumb and Unclean Spirit. Jesus is Scourged.)

At that time Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb spoke: and the multitudes were in admiration at it: But some of them said: He casteth out devils, by Beelzebub, the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall

fall. And if Satan also be divided against himself, how shall his kingdom stand? Because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger man than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with Me is against Me; and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass: as He spoke these things, a certain woman from the crowd lifting up her voice said to Him: Blessed is the womb that bore Thee and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God and keep it.

Man is often dumb and his tongue is tied, when it is his duty to defend God's honor, to profess his faith, to correct his neighbor, or to accuse himself uprightly in confession. How is it with you, O Christian soul, in this respect? How often is your tongue misused for slander and calumniation, for violating the law of charity, for murmuring and complaining, for uttering angry, envious and immodest words? All of these sins are a source of joy for the unclean spirit. How many souls does the craft of Satan bring into eternal ruin through the misuse of the tongue; whereas Solomon says, in silence the heart finds time to instruct the mouth and to accustom the tongue to guide itself according to the rule of meekness, prudence and Christian charity.

How severely has your Saviour expiated these sins by His cruel scourging. Contemplate Him as He shudders and trembles at the pillar, while the soldiers push Him about and divest Him of His clothing. Behold Him naked in boundless anxiety and shame to do penance for our immodesty; the blows of the whips and the curses of the soldiers increase His pain beyond all measure. They beat Him until His most holy body becomes one wound, and looking upon His cruel executioners with eyes filled with blood He begs for mercy; but in vain.

Can you, O Christian soul, with your many sins, bear this pitiful look of your Saviour?

LET US PRAY.

"We beseech Thee, Almighty God, regard the prayers of Thy humble servants, and stretch forth in our defense the right hand of Thy majesty."

O scourged God and Saviour, in humble contrition for our sins, we thank Thee for the sufferings which Thou didst endure for us, through Thy awful scourging, and for the lesson Thou didst teach us through Thy miracle upon the dumb man. We beseech Thee for the grace to use our tongue always for the honor of Thy Father and for the benefit of our fellow-men, and to treat our body as the temple of the Holy Ghost. Amen.

20. MONDAY AFTER THE THIRD SUNDAY OF LENT

GOSPEL. ST. LUKE IV, 23–30.

(Jesus in His Own City.—He is Crowned with Thorns.)

At that time Jesus said to the Pharisees: Doubtless you will say to Me this similitude: Physician, heal Thyself: as great things as we have heard done in Capharnaum, do also here in Thy own country. And He said: Amen I say to you, that no prophet

is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust Him out of the city: and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.

What ill treatment the divine Physician of souls experiences in the city which He called with predilection His own! All His efforts were directed towards saving souls for eternal happiness and for God, their Creator. All His thoughts, all His speech, all His prayers, all His miracles had as their sole object the honor of God and the salvation of souls. And how did the favored inhabitants of Capharnaum appreciate these benefits? "And they rose up and thrust Him out of the city: and they brought Him to the brow of the hill,— that they might cast Him down headlong." And a little later what is the conduct of the chosen people of God

in Jerusalem, whom He loved, honored and blessed so much? "Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band: and stripping Him, they put a scarlet cloak about Him. And platting a *crown of thorns,* they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him saying: Hail, King of the Jews. And spitting upon Him, they took the reed, and struck His head."

Is it not true, O Christian soul, you were never *so* ungrateful towards your Saviour? But what do your sins of thought, your proud projects, your plans of vanity, of hatred, of revenge, of sensuality and of injustice testify? For these your Redeemer paid so dearly as He beheld you standing before Him during His crowning with thorns. Physician, heal thyself; and humbly entreat your thorn-crowned Saviour for pardon and contrition, and for the necessary strength to keep your good resolutions.

LET US PRAY.

"Pour forth, in Thy mercy, we beseech Thee, O Lord, Thy grace into our hearts, that as we abstain from flesh, we may also rest in our senses from hurtful excesses."

Through Thy blood which was shed in the crowning with thorns, grant, O Jesus, that we may purify

our hearts from all stain of evil thoughts and desires, that we may never cast Thee out of our hearts by consenting to evil temptations, and that we may always consider it shameful to be effeminate and refractory members of a body whose head is crowned with thorns. Amen.

21. TUESDAY AFTER THE THIRD SUNDAY OF LENT

GOSPEL. ST. MATT. XVIII, 15–22.

(Brotherly Correction; and the "Ecce Homo.")

At that time Jesus said to His disciples: If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father Who is in heaven. For where there are two or

three gathered together in My name, there am I in the midst of them. Then came Peter unto Him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

In this gospel, so rich in contents, Jesus speaks (1) of brotherly correction, (2) of the authority given to the apostles, (3) of the power of prayer, and (4) of reconciliation. Nothing seems to us harder to bear than a deserved correction. Such is the blindness of our self-love. Yet it is not only our duty, but it is always profitable and meritorious for us to receive or administer brotherly correction. However, it must be taken with humility and patience, and it must be given with prudence, meekness and brotherly love. As in all things, so here, too, our divine Saviour is our best model. Never was a more severe correction and punishment given to sinners with greater patience, love, meekness and humility, than when Jesus, vested in His scarlet garment of mockery, His sacred flesh lacerated by the scourge, His sacred head streaming with blood and bowed down beneath the crown of thorns,— lifted up His blood-filled eyes and gazed upon the surging mass of hateful, ungrateful Jews, while Pilate standing near Him, uttered those reproachful words, "Behold the Man," "*Ecce Homo.*"

And you can look on silently when your fellow man gives scandal, when he disfigures the image of God in himself and in others. And you become angry when a sincere friend reminds you of your faults, and you can remain spiteful and unforgiving. Humble yourself before the "Ecce Homo," and tremble before the judgment of an angry God.

LET US PRAY.

"Graciously hear us, O almighty and merciful God, and favorably grant us the gifts of wholesome self denial."

Pain-laden Saviour, grant us the grace to accept all deserved and undeserved corrections in Thy spirit of humility and patience: and give us also the grace to correct our brethren in the same loving manner as Thou didst correct them, when Thy sad picture of "Ecce Homo" seemed to say to all mankind: This I have done for you, what will you do for me? Amen.

22. WEDNESDAY AFTER THE THIRD SUNDAY OF LENT

GOSPEL. ST. MATT. XV, 1–20.

(The Reproaches of the Pharisees; The Condemnation of Jesus.)

At that time there came to Jesus from Jerusalem scribes and Pharisees, saying: Why do Thy disciples

transgress the traditions of the ancients? For they wash not their hands when they eat bread. But He answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: Honor thy father and mother; and He that shall curse father or mother, let him die the death. But you say: Whosoever shall say to father or mother, the gift whatsoever proceedeth from me, shall profit thee; and he shall honor his father or his mother; and you have made void the commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying: This people honoreth Me with their lips: but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men. And having called together the multitudes unto Him, He said to them: Hear ye and understand. Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man. Then came His disciples, and said to Him: Dost Thou know that the Pharisees, when they hear this word, were scandalized? But He answering, said: Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. And Peter answering, said to Him: Expound to us this parable. But He said: Are you also yet without understanding?

Do you not understand, that whatsoever entereth into the mouth goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

How uncharitably and unjustly the Pharisees pass judgment on Jesus and His disciples! Because they eat their bread without first washing their hands, as was customary with the Jews, the Pharisees accuse them of a crime; but no thought is given by the Pharisees to any violation of the ten commandments. They looked only to the exterior, and they neglected the interior. Similar is the conduct of Christians of our own day who adorn the graves of their relatives with expensive flowers and costly ornaments, but neglect to pray for the departed souls which are perhaps tormented by the fires of purgatory.

Such is the worth, O Christian soul, of the judgment of men, the hypocrisy of the children of the world, who praise God with their lips, but not with their heart; they are blind and leaders of the blind. The fear of an earthly king outweighed in Pilate his fear of God. Contrary to his own conviction and his own sense of right and justice, Pilate *con-*

demns the innocent Saviour. But immediately Pilate ordered the servant to bring a bowl of water with which he washed his hands before all the people, saying: "I am innocent of the blood of this just man: look you to it." And the whole people answering, said: "His blood be upon us, and upon our children." And Pilate gave sentence that it should be as they requested. "Then therefore he delivered Him to be crucified."— Terrible blindness, which chooses to please men rather than God, and which, on account of foolish human respect, drives souls into hell.

LET US PRAY.

"Grant us, we beseech Thee, O Lord, that, instructed by wholesome fasting, and abstaining from dangerous vices, we may more easily obtain Thy favor."

No, O innocently condemned Saviour, not the judgment of men, nor the fear of men shall direct us in our earthly career; but only the fear of Thy unalterable, eternal judgment, and the love of Thy holy and innocent Blood shall guide us, so that when it speaks, as St. Bernard says, with a voice like the sound of a trumpet on the last day, it may proclaim for us not damnation, but mercy and salvation. Amen.

23. THURSDAY AFTER THE THIRD SUNDAY OF LENT

GOSPEL. ST. LUKE IV, 38–44.

(The Son of God Performs Miracles, and the Saviour carries His Cross.)

At that time Jesus, rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases brought them to Him. But He laying His hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them He suffered them not to speak, but they knew that He was Christ. And when it was day, going out He went into a desert place, and the multitudes sought Him: and they stayed Him that He should not depart from them. To whom He said: To other cities also I must preach the Kingdom of God: for therefore I am sent. And He was preaching in the synagogues of Galilee.

How many miracles has our divine Saviour performed, and by them proven that He is the Son of

God, the Redeemer of the world! Even the devils cried out saying: "Thou art the Son of God." But this faith did not help them, nor will your faith help you, O Christian soul, if it be dead, and if you do not confess it in word and deed, and render it by good works fruitful in the love of God. The mother-in-law of Simon was suffering an attack of severe illness, and she confessed her faith by patiently carrying her cross. And now they besought the Son of God for her. She became well, "and immediately rising, she ministered to them." She serves our Lord with equal fidelity in days of health and in days of illness; and she confesses Him as the Son of God by her faith, in word and in deed. She confesses Him not only when witnessing His divine miracles, but also when "*bearing His own cross* he went forth to that place which is called Calvary," for the purpose of satisfying the offended God, and of redeeming the world by His cross. With what zeal, with what willingness does your Saviour take the cross upon His shoulders. Should not the remembrance of your Saviour carrying the cross make it easier for you, in your sufferings and humiliations, when you are ill-treated and persecuted, to confess your faith in Him by patience and pious resignation, and to give an edifying example in time of illness as well as in days of health?

LET US PRAY

"May Thy heavenly favor increase the number of Thy devoted people, O Lord, we beseech Thee, and make them ever servants of Thy commandments."

Divine Saviour how hard it is for us to perceive our own misery. When our body is ill, we use every means to recover our health. But how little fear and anxiety do we show when our soul is afflicted with the disease of impatience, of pride, of sensuality, and of every form of sin. By Thy painful carrying of the cross, help us faithfully to confess Thy divinity by prayer and good works, whether we are in sickness or in health. Amen.

24. FRIDAY AFTER THE THIRD SUNDAY OF LENT

GOSPEL. ST. JOHN IV, 5–42.

(Jesus at Jacob's Well. The First Fall Under the Cross.)

At that time Jesus came to a city of Samaria which is called Sichai; near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her; Give Me to drink. For His disciples were gone into the city to

buy meats. Then that Samaritan woman saith to Him: How dost Thou, being a Jew, ask of me to drink who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered and said to her: If thou didst know the gift of God, and Who He is that saith to thee, Give Me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water. The woman saith to Him: Sir, Thou hast nothing wherein to draw, and the well is deep: from whence then hast Thou living water? Art Thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst forever: but the water that I will give him shall become in him a fountain of water springing up into life everlasting. The woman saith to Him: Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband: for thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly. The woman saith to him: Sir, I perceive that Thou art a prophet. Our

fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe Me, that the hour cometh when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not; we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit, and they that adore Him must adore Him in spirit and in truth. The woman saith to Him: I know that the Messias cometh (Who is called Christ): therefore when He is come, He will tell us all things. Jesus saith to her: I am He Who am speaking with thee. And immediately His disciples came: and they wondered that He talked with the woman. Yet no man said: What seekest Thou, or why talkest Thou with her? The woman therefore left her water-pot, and went her way into the city, and saith to the men there: Come, and see a man Who has told me all things whatsoever I have done. Is not He the Christ? They went therefore out of the city, and came unto Him. In the meantime the disciples prayed Him, saying: Rabbi, eat. But He said to them: I have meat to eat which you know not. The disciples therefore said one to another: Hath any man brought Him to eat?

Jesus saith to them: My meat is to do the will of Him that sent Me, that I may perfect His work. Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathered fruit into life everlasting: that both he that soweth and he that reapeth may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor: others have labored, and you have entered into their labors. Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony: He told me all things whatsoever I have done. So when the Samaritans were come to Him, they desired Him that He would tarry there. And He abode there two days. And many more believed in Him because of His own word. And they said to the woman: We now believe, not for thy saying: for we ourselves have heard Him, and know that this is indeed the Saviour of the world.

This is a beautiful gospel, O Christian soul, from which you may learn the zeal of Jesus in winning souls for His heavenly Father, the attempts of sinful souls to oppose our Saviour and the meekness of our Redeemer in bearing with the frailties of men.

Admire the same zeal and the same meekness in your Reedemer, when you behold Him, laden with a heavy cross, enfeebled by an enormous loss of blood caused by the scourging and crowning with thorns, proceeding on that painful journey to Mt. Calvary and when you behold Him fall for the first time beneath the cross. Imitate His zeal, have patience with the frailties and failures of your fellowmen so that God may be merciful to you.

LET US PRAY.

"Look down on our fasts, we beseech Thee, O Lord, with merciful favor, that as we abstain from food in body, so we may fast from vice in mind," and that, by Thy first fall under the cross, we may be preserved from falling into grievous sin. Amen.

25. SATURDAY AFTER THE THIRD SUNDAY OF LENT

GOSPEL. ST. JOHN VIII, 1–11.

(The Adulteress, and the Afflicted Mother.)

At that time: Jesus went unto Mount Olivet. And early in the morning He came again into the temple, and all the people came to Him, and sitting down He taught them. And the scribes and Pharisees bring unto Him a woman taken in adultery; and they set her in the midst. And said to Him:

Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest Thou? And this they said tempting Him that they might accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground: when therefore they continued asking Him, He lifted up Himself, and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote on the ground. But they hearing this went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her: Woman, where are they that accuse thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

Although our divine Saviour hates sin, and especially the sin of impurity, still He has compassion on this sinner who was guilty of death. The reason is because He knows that the law of God, though it is deeply inscribed in our hearts, may, by our frailty and remissness be as easily effaced as letters written in sand. Therefore He puts to shame the inconsiderate accusers: He does not condemn the poor sinful woman; He only tells her: Go, and now sin no more.

The *afflicted mother of Jesus* imitates her di-

vine Son. After the unjust condemnation of Jesus, she had followed Him to many of the places hallowed by His passion and suffered with Him all the pain that He endured for the sins and the ingratitude of men. But when the gathering of the people, the march of the soldiers, and the clamor of the Jews announced that the way of the cross had begun, Mary could no longer suppress her desire to see her divine Son. Praying and wringing her hands with the grief of a mother's heart, she constrained herself to look upon her Jesus; but, overwhelmed with grief she became pale as a corpse, when He turned upon her those eyes suffused with blood yet still beaming with pity and sympathy from beneath His crown of thorns. Mary saw not the soldiers, nor the executioners, nor the ungrateful, scoffing people; she saw only her beloved, ill-treated, meek and patient Son, and she experienced what the prophecy of Simeon had foretold: "Thy own soul, a sword shall penetrate." She does not condemn us guilty sinners, but she entreats Jesus for us, saying: "Lord be merciful unto them; they are indeed sinners, but they are Thy children and my children."

LET US PRAY.

"Grant, we beseech Thee, O almighty God, that they who, to mortify their flesh, abstain from food, may by following justice, abstain from sin."

O Mary, the afflicted mother of God, by the compassion which Thy Son displayed for poor sinners and by thy grief and pain in the sad meeting on the way of the cross, obtain for us the grace to be considerate and merciful toward our unfortunate fellow-beings, that, in life and death, we may become partakers of the mercy of Jesus, and of thy loving intercession and powerful protection. Amen.

26. FOURTH SUNDAY OF LENT

Gospel. St. John vi, 1–15.

(The Multiplication of the Loaves. Simon of Cyrene.)

At that time Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now, the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him, for He Himself knew what He would do. Philip answered Him: Two hundred penny-worth of bread is not sufficient for them, that everyone may take a little. One of His disciples, Andrew, the brother of Simon Peter,

saith to Him: There is a boy here that hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that sat down; in like manner also of the fishes as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone.

How great is the love and the providence of God, how strikingly manifested in this holy gospel! With exceeding kindness Jesus permitted the large multitude to follow Him, and He would not suffer them to depart till He had satisfied the hunger of the five thousand people. But when they were satiated and had an abundance left over, they desired to make Him their king. After a short while they lead their

king to the cross, and there is no one who is willing to help Him carry that cross. "And as they led Him away, they laid hold of one *Simon of Cyrene,* coming from the country: and they laid the cross on him to carry after Jesus." And thus there was not one of the multitude that accompanied Him from curiosity or sympathy, not one of the many whom He had cured miraculously, upon whom He had lavished so many favors,— and these people in their hearts knew that He was the Messias and the true son of God — yet there was not one who was willing to help Jesus carry the cross. O fortunate Simon, though forced, you overcome human respect, and you are inspired to carry the cross of Jesus as one of His true disciples. For this act you and your children receive the most glorious reward, the gift of the true faith, and of life everlasting.— Christian soul, what should you learn for your own salvation from the five thousand whose hunger was satisfied, and from the conduct of Simon, the Cyrenian?

LET US PRAY.

"Grant, we beseech Thee, O Almighty God, that we, who are afflicted for our deeds as we deserve, may be relieved by the comfort of Thy grace."

"In Thee, O Cross of Jesus Christ, is eternal salvation; in Thee is life and protection against our enemies; in Thee is the source of heavenly sweet-

ness, the essence of all virtues, the consummation of all holiness." Help us, O Jesus, to take with Simon the cross upon our shoulders, and faithfully to carry it after Thee, so that, through the grace of Thy cross, we may be nourished in life, and, after death, rise again unto eternal joy. Amen.

27. MONDAY AFTER THE FOURTH SUNDAY OF LENT

Gospel. St. John ii, 13–25.

(Clearing of the Temple. Veronica's Towel.)

At that time: the Pasch of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple them that sold oxen and sheep, and doves, and the changers of money sitting. And when He had made, as it were, a scourge of little cords, He drove them all out of the temple, the sheep also, and the oxen, and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves He said: Take these things hence, and make not the house of My Father a house of traffic. And His disciples remembered that it was written: The zeal of thy house hath eaten me up. The Jews therefore answered, and said to Him: What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered, and said to them: Destroy this tem-

ple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt Thou raise it up in three days? But He spoke of the temple of His body. When therefore He was risen again from the dead, His disciples remembered that He had said this, and they believed the Scripture, and the word that Jesus had said. Now when He was at Jerusalem at the Pasch, upon the festival day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man: for He knew what was in man.

Consider, O Christian soul, how severely our Lord punishes the irreverence that was committed in His house. He treated very mildly persons that had sinned in other respects. Think of Magdalene, the adulteress; and Peter who denied Him. But with a scourge He punishes those that desecrate His temple. By his impious behavior, the irreverent person, so to say, strikes God in the face; whereas the devout worshipper, by his reverence and devotion delights the countenance of God, procures for himself the divine favor, edifies his neighbor and encourages him to do good. How then will God punish the giver of scandal,— who dishonors and profanes the temple of an immortal soul,—the temple which has

been consecrated by the precious body and blood of Jesus Christ.

With what love and reverence do the holy women accompany Jesus on His way to Mt. Calvary, and how richly does He reward them. With what joy did the rich and illustrious Seraphia (who from that on was called Veronica, that is "true image") fill her afflicted Saviour, as she forced her way through the rough crowd, and falling down before her Saviour, Whose face was covered with sweat and blood, presented Him with a towel upon which she received, as a reward, the impress of His bloody and thorn-crowned head.

Strive, O Christian soul, that the countenance of Jesus may always look upon you graciously when you adoringly kneel before It in the house of God, and that you may be a source of joy to God and a source of edification to your neighbor by your reverent behavior in church.

LET US PRAY.

"Grant, we beseech Thee, Almighty God, that, keeping with devotion the sacred annual observances, we may please Thee both in body and mind."

O Jesus, how often have we offended Thee by transgressing the first, second and third commandments? And how often, from the days of our childhood, have we deserved Thy severe punish-

ment for our irreverence in Thy house, and for our profanation of the temple of our soul. We sincerely repent of these sins, and we beseech Thee, by the reverent sympathy of Veronica, to cancel these sins and to enlighten our soul by the merciful grace of Thy sacred countenance. Amen.

28. TUESDAY AFTER THE FOURTH SUNDAY OF LENT

GOSPEL. ST. JOHN VII, 14–31.

(The Teaching and Honor of Jesus. His Second Fall under the Cross.)

At that time: About the midst of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying: How doth this man know letters, having never learned? Jesus answered them and said: My doctrine is not Mine, but His that sent Me. If any man will do the will of Him: he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill Me? The multitude answered, and said: Thou hast a devil; who seeketh to kill Thee? Jesus answered and said to them: One

work I have done; and you all wonder: therefore Moses gave you circumcision (not because it is of Moses, but of the fathers); and on the Sabbath-day you circumcise a man. If a man receive circumcision on the Sabbath-day, that the law of Moses may not be broken; are you angry with Me because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgment. Some therefore of Jerusalem said: Is not this He Whom they seek to kill? Have the rulers known for a truth that this is the Christ? But we know this man whence He is. Jesus therefore cried out in the temple, teaching and saying: You both know Me, and you know whence I am: and I am not come of myself; but He that sent Me is true, Whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought therefore to apprehend Him: and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him.

How grand and inspiring is the teaching of Jesus! But excellent as it is, His teaching consists chiefly in this that we do the will of God by the faithful observance of the divine commandments and of the precepts of the Church, which is the representative of Jesus Christ on earth; and that we cheerfully perform the particular duties of

our state of life. Therein lies our true honor before God. All other honor that is not accompanied by the pleasure of God and is not directed towards the honor of God, is no true honor at all. It rests merely on appearances and on the unfair judgment of men; wherefore St. Augustine says: "Many are highly honored in this world who are burning with reproaches in hell." Therefore is patience in suffering for God greater than all joys without God; humiliation borne for God's sake is greater than all honor without God; shame endured for God is greater than all the vain exaltation of the world; poverty with God is greater than wealth without God.

As we are poor, weak men, and even the just fall seven times, Jesus, our divine Teacher, wished to *fall for the second time* beneath the cross to encourage us in practising His doctrines and to prevent us from forgetting His honor. Coming to a large stone on the road leading up to Mt. Calvary, Jesus felt that He was unable to pass it. But the soldiers mercilessly dragged and drove Him on till He fell beneath the cross; nevertheless with supernatural strength He rose again and pressed on His way. Reflect on this, O Christian soul, when you are inclined to be despondent after falling into sin.

LET US PRAY.

"We beseech Thee, O Lord, that the fasts of this holy observance may procure us an increase of piety in our lives, and the continual help of Thy mercy."

O Jesus, through Thy second fall beneath the cross, permit us not to forget Thy holy teaching; and grant that, on our way of the cross unto eternity, we may always, by word and deed, seek to promote Thy honor which is also our only true honor. Amen.

29. WEDNESDAY AFTER THE FOURTH SUNDAY OF LENT

GOSPEL. ST. JOHN IX, 1–38.

(The Man Born Blind. The Women of Jerusalem.)

At that time: Jesus passing by, saw a man who was blind from his birth: and His disciples asked Him: Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must do the works of Him that sent Me, whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon

his eyes, and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing. The neighbors therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. But others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus, made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is He? He saith, I know not. They bring him that had been blind to the Pharisees. Now it was the sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said: This man is not of God, Who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received

his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them, and said: We know that this is our son, and that he was born blind; but how he now seeth, we know not; or who hath opened his eyes, we know not; ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews; for the Jews had already agreed among themselves, that if any man should confess Him to be Christ he should be put out of the Synagogue. Therefore did his parents say: He is of age, ask him. They therefore asked the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said therefore to them: If He be a sinner, I know not: One thing I know, that whereas I was blind, now I see. They said then to him: What did He do to thee? How did He open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? will you also become His disciples? They reviled him therefore, and said: Be thou His disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence He is. The man answered, and said to them: Why herein is a wonderful thing that you know not from whence He is, and He hath opened

my eyes. Now we know that God doth not hear sinners: but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God He could not do anything. They answered and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out: and when He had found him, He said to Him: Dost thou believe in the Son of God? He answered and said: Who is He, Lord, that I may believe in Him? And Jesus said to him: Thou hast both seen Him, and it is He that talketh with thee. And he said: I believe, O Lord. And falling down he adored Him.

Behold, O Christian soul, Jesus spreads clay upon the eyes of this man born blind to teach you how worthless and corrupt is your nature, and that the transitory things of this world, which you love so much, are only dust and ashes. Further He commanded the blind man to wash himself in the pool of Siloe. The holy Church likewise commands you to cleanse your soul by making a good confession and by the practice of virtue; and after receiving your Easter Communion, she expects you to adhere more closely to your Saviour. Otherwise you might fall into the deplorable condition in

which, like the obstinate Jews described in this gospel, you neither could nor would any longer believe.

In the course of His bitter passion, "there followed Him a great multitude of people, and of *women who bewailed and lamented* Him. And Jesus, turning to them, said: Daughters of Jerusalem, weep not over Me, but weep for yourselves, and for your children." Why? In order to prepare themselves for the fearful judgment which was to be inflicted upon Jerusalem, and to endeavor by penance and contrition to render the punishment salutary for themselves and their children. You, too, O Christian soul, should be mindful of the judgment of God, and live accordingly.

LET US PRAY.

"O God, Who granted to the just the reward of their merits, and to sinners pardon, by means of fasting, have mercy on us suppliants, that the confession of our guilt may enable us to receive the forgiveness of our sins."

As thou, O Divine Saviour, didst give sight to the man born blind, so open the eyes of our soul that we, like the holy women of Jerusalem may obtain the grace of knowing ourselves and that, by Thy bitter passion together with our penance and contrition, we may receive the forgiveness of our sins and remission of the punishment due to them. Amen.

30. THURSDAY AFTER THE FOURTH SUNDAY OF LENT

GOSPEL. ST. LUKE VII, 11–16.

(The Dead Son of the Widow. The Third Fall of Jesus.)

At that time Jesus went into a city that is called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near, and touched the bier. And they that carried it stood still. And He said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. And there came a fear on them all: and they glorified God, saying, A great prophet is risen up among us: and, God hath visited His people.

Christian soul, our divine Saviour did not permit the youth of Naim to remain dead, but to the unspeakable joy of his mother, a widow, Jesus raised him to life.

Yes, Christ Himself did not remain in the grave, but on the third day He rose again.

Previous to His resurrection, in His bitter pas-

sion, He *fell for the third time beneath the heavy weight of the cross.* But He did not remain where He had fallen. He summoned all His strength and carried the cross to the foot of Mt. Calvary. By all this our beloved Saviour wished to teach us not to remain prostrate when we have fallen into sin, but with God's help to rise as quickly as possible and to stand firm. Otherwise the inclination and love for sin will grow stronger, relapses will be more frequent, horror for evil will lessen, and true contrition and improvement will become more difficult.

O Christian soul, beg God for the grace to rise from your daily sins and even from your smaller faults, and not to fall again into them; and pray for those especially who postpone their conversion from day to day.

LET US PRAY.

" Grant, we beseech Thee, Almighty God, that we, who are chastised by the fasts we have undertaken, may rejoice with holy devotion; to the end that our earthly affections being suppressed, we may more easily apprehend heavenly things."

Divine Saviour, Jesus Christ, we admire Thee as much in Thy sorrow, humility and debasement in Thy third fall beneath the cross as in the miracle which Thou didst work in raising to life the dead

youth of Naim. Give us the grace never to fall into the death of mortal sin; and, if we should incur this misfortune by our foolishness and wickedness, grant that, with Thy grace, we may soon rise again by penance and true contrition. Amen.

31. FRIDAY AFTER THE FOURTH SUNDAY OF LENT

GOSPEL. ST. JOHN XI, 1–45.

(Lazarus in the Grave. Jesus is Stripped of His Garments.)

At that time: There was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment and wiped His feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to Him, saying: Lord, behold, he whom Thou lovest is sick. Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still remained in the same place two days: then after that He said to His disciples: Let us go into Judea again. The disciples say to Him: Rabbi, the Jews but now sought to stone Thee: and goest Thou thither again? Jesus answered: Are there

not twelve hours of the day? If a man walk in the day, he stumbleth not, because he has the light of the world: but if he walk in the night, he stumbleth, because the light is not in him. These things He said; and after that He said to them: Lazareth, our friend, sleepeth: but I go that I may awake him out of the sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead; and I am glad for your sake, that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples: Let us also go that we may die with Him. Jesus therefore came and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet Him: but Mary sat at home. Martha therefore said to Jesus: Lord, If Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection

at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in Me although he be dead, shall live: and every one that liveth and believeth in Me, shall not die forever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ the Son of the living God, who art come into this world. And when she had said these things, she went, and called her sister Mary secretly, saying: The Master is home and calleth for thee. She, as soon as she heard this, riseth quickly and cometh to Him. For Jesus was not yet come into the town: but He was still in that place where Martha had met Him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him: Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her weeping, groaned in the spirit, and troubled Himself, and said: Where have you laid him? They said to Him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how He loved him. But some of them said: Could not He that opened the eyes of the man born

blind, have caused that this man should not die? Jesus therefore again groaning in Himself cometh to the sepulchre: Now it was a cave; and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to Him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took therefore the stone away. And Jesus lifting up His eyes said: Father, I give Thee thanks that Thou hast heard me. And I knew that Thou hearest Me always, but because of the people who stand about have I said it: that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice: Lazarus come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them: Loose him and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus said, believed in Him.

Consider, O Christian soul, that our Lord permits His friend Lazarus to become sick, to die and to be deprived of all that he had on earth, all but his shroud. Before His own death, Jesus permitted Himself to be *stripped even of all His clothes*. Learn from this to detach yourself from

all the useless and harmful things of which death can rob you. By a worthy confession, purify your soul from every sin, so that your Saviour will not be troubled over you, and that He will not need to weep over the misfortune that would befall you, if He could not awaken you to a glorious resurrection.

LET US PRAY.

"O God, Who renewest the world by ineffable mysteries, grant we beseech Thee, that Thy Church may profit by Thy eternal precepts and may never be destitute of Thy temporal assistance; through the merits of Jesus Christ, Thy divine Son, who wrought so many miracles and Who was so shamefully stripped of His garments. Amen."

32. SATURDAY AFTER THE FOURTH SUNDAY OF LENT

GOSPEL. ST. JOHN VIII, 12–20.

(The Testimony of the Light. The Crucifixion of the Redeemer.)

At that time: Jesus spoke to the multitude of the Jews, saying: I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life. The Pharisees therefore said to Him: Thou givest testimony of Thyself: Thy testimony is not true. Jesus answered, and said to

them: Although I give testimony of Myself, My testimony is true: for I know whence I came or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, My judgment is true; because I am not alone, but I and the Father that sent Me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of Myself: and the Father that sent Me, giveth testimony of Me. They said therefore to Him: Where is Thy Father? Jesus answered: Neither Me do you know, nor My Father: If you did know Me, perhaps you would know My Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on Him, because His hour was not yet come.

Christian soul, Jesus declares Himself clearly and distinctly to be the Light of the world, the Witness of the Father and the just Judge. But the Jews did not believe in Him: the only effect on them of His teaching was: "No man laid hands on Him"; not because they did not wish to do so, but "because His hour was not yet come." But the hour came, that hour of horror and terror, concerning which the Scripture says: "And it was the third hour, and *they crucified Him.*"

His right hand was pierced with a nail to expiate the sins which men commit with their hands

by robbery and theft, by fraud and injustice, by blows and ill-treatment, by sinful and immodest touches.

His left hand was pierced with a nail to expiate the sins of negligence and omission, remissness in prayer, retaining of ill-gotten goods, neglect of good works.

What pain was experienced by the humble and patient Redeemer, when His right foot was penetrated by a nail and He thereby expiated all the sinful steps made by men from motives of vanity, lust, pride and disobedience,— steps leading to occasions of sin, to dangerous places, to bad company. When they pierced His left foot, how severely did He suffer for our carelessness in attending divine worship, and our indifference in helping those that are in need.

Entreat Almighty God, O Christian Soul, that He may pardon the sins of your hands and feet; that Jesus, the light of the world, may guide all your steps and actions. Pray to your crucified Saviour for those who are wandering along dangerous paths, and for those who are unwilling to perform their Easter duty.

LET US PRAY.

"May our devotion be made fruitful by Thy grace, we beseech Thee, O Lord, for the fasts we

have undertaken will become profitable to us only if they are pleasing to Thy clemency."

O Crucified and Loving Saviour, by the merits of Thy unspeakable pains in the crucifixion, pardon our sins, and direct our steps in the path of virtue and justice. Amen.

33. PASSION SUNDAY

GOSPEL. ST. JOHN VIII, 46–59.

(The Hidden Saviour. Jesus is raised on the Cross.)

At that time Jesus said to the multitude of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God heareth the words of God. Therefore you hear them not because you are not of God. The Jews therefore answered, and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honor My Father, and you have dishonored Me. But I seek not My own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep My word, he shall not see death forever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets: and Thou sayest: If any man keep My word, he shall not taste death forever. Art Thou greater than our father Abraham, who

is dead? And the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom you say that He is your God. And you have not known Him, but I know Him. And if I say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham, your father, rejoiced that he might see My day. He saw it and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him. But Jesus hid Himself, and went out of the temple.

Beginning with to-day the crucifixes are veiled with the violet color of penance. The holy season of Lent is approaching its end, and the Church busies herself and the hearts of her children with deeper meditation on the bitter passion and death of her divine Spouse.

Although your Saviour hides Himself from the obstinate Jews, and the image of the Crucified is veiled to our bodily sight, still you should represent to your soul all the more vividly *your Redeemer, Jesus Christ, as He is raised upon the cross.* There hangs, O Christian soul, the High-priest and Mediator, who has reconciled the offended Deity with sin-

ful mankind. It is the loving, pain-laden Redeemer, who freed you from the guilt and eternal punishment of sin. On the holy cross hangs the powerful God who has drawn to Himself you and the whole world, while He allows all to participate in His sufferings and also in the fruit of His bitter passion. Christian soul, in your suffering look at His bitter passion; in your poverty look at His privations; in your desolation look at His dereliction; in your persecutions, look at His cross and partake of its fruits in holy Mass and in the sacraments. Then your redeemer will not hide Himself from you, and you will not see death for all eternity.

LET US PRAY.

"We beseech Thee, Almighty God, mercifully look down upon Thy family, and grant that by Thy bounty it may be ever guided and protected both in body and soul."

Crucified God and Saviour, Jesus Christ, we prostrate ourselves in spirit before Thy holy cross, and adore and thank Thee; for through Thy holy cross thou hast redeemed the world. On the wood of shame, raised between heaven and earth, Thou hast reconciled God with man, Thou hast erased the hand-writing of the condemnation which was threatening us; Thou hast taken it away and attached it to the cross. Praise and thanksgiving be to Thee

forever more. May Thy holy cross and passion *not* be lost for us poor sinners. Amen.

34. MONDAY AFTER PASSION SUNDAY

Gospel. St. John vii, 32–39.

(The Last Teaching of Jesus. The Thief on the Left.)

At that time: The rulers and Pharisees sent ministers to apprehend Jesus. Jesus therefore said to them: Yet a little while I am with you: and then I go to Him that sent Me. You shall seek Me, and shall not find Me: and where I am, thither you cannot come. The Jews therefore said among themselves: Whither will He go, that we shall not find Him? Will He go unto the dispersed among the gentiles, and teach the gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me: and where I am, you cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to Me, and drink. He that believeth in Me, as the Scriptures saith, out of his belly shall flow rivers of living water. Now this He said of the spirit which they should receive who believed in Him.

With what zeal did our divine Saviour, as the hour of His passion drew nigh, endeavor to point out to men the way of the true faith, happiness

and blessedness. But the people did not listen to Him, and they persecuted the eternal, divine Truth.

Christian soul, look up to the cross of Jesus on Mt. Calvary; even in the face of death, the thief on the left refuses to recognize Jesus, His divine truth and redeeming power. From the days of his youth he despised God, and now he blasphemes his divine Saviour with his dying lips. From the gibbet of the cross he sees and hears how the scribes and Pharisees insult and blaspheme Jesus; instead of entering into himself and adoring the innocence, patience and humility of the God-man, he imitates their wicked example and also scoffs at Jesus in the impious language of unbelief.

Behold, O Christian soul, how the wicked man turns to his ruin the sufferings which Jesus intended for his spiritual benefit; how, instead of rejecting bad examples, he joins the company of the godless and imitates them. In the unhappy end of this impenitent thief, contemplate the ruin of all those hardened sinners, concerning whom our Lord said: "You shall seek Me, and you shall not find Me." Pray for the conversion of those who err in faith: and pray that God may grant a happy death to all those sinners who are dangerously ill or dying.

LET US PRAY.

"Sanctify our fasts, we beseech Thee, O Lord, and mercifully grant us the pardon of all our faults."

O Divine Saviour hanging on the cross, for how many souls, besides that of the thief on Thy left, must Thy precious blood be shed in vain! For the sake of Thy holy passion, have mercy on us. We promise Thee that we will never permit ourselves to be guided by the wicked example of others, that we will never neglect a good work on account of the influence of the wicked and that we will never think, speak or do anything evil for the sake of gaining the applause of godless men. Grant us the grace of perseverance, the grace of a good preparation for death, and the grace of a happy death. Amen.

35. TUESDAY AFTER PASSION SUNDAY

GOSPEL. ST. JOHN VII, 1–13.

(Jesus at the Feast of Tabernacles. The Thief on the Right.)

At that time: Jesus walked in Galilee; for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles was at hand. And His brethren said to Him: Pass from hence, and go into Judea: that Thy disciples also may see Thy works which Thou

dost for there is no man that doth anything in secret, and he himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them: My time is not yet come: but your time is always ready. The world cannot hate you; but Me it hateth: because I give testimony of it, that the works thereof are evil. Go you up to this festival day, but I go not up to this festival day: because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but as it were in secret. The Jews therefore sought Him on the festival day, and said: Where is He? And there was much murmuring among the multitude concerning Him. For some said: He is a good man. And others said: No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

How it must have grieved the divine Saviour that even His kinsmen did not believe in Him, and that He was obliged to attend the feast of tabernacles "as it were in secret." As some said He was a good man, and others said He was a seducer of the people; so the opinions were divided regarding Him even when He was at the portals of death, on the holy cross. The thief on His left did not

believe in Him and insulted Him: *but he that was crucified on His right,* moved by the wonderful silence of Jesus and His prayer for His enemies, accused himself in all humility, saying: "We, indeed, justly, for we receive the due reward of our deeds;" and he vindicates the Innocent One with these words: "But this man hath done no evil." Full of contrition he implores: "Lord, remember me when Thou shalt come into Thy kingdom." Learn from this, O Christian soul, the virtue of brotherly correction, when your neighbor commits a sin. Since "whoever leads back a sinner from his erring ways, he saves his soul and covers a multitude of sins."

But learn also to have a humble knowledge of yourself and to accuse yourself humbly when you have fallen into sin. Pay no attention to the judgment or opinion of the world. When God and His holy name are insulted, when virtue and piety are ridiculed, when the truths of religion and the commandments of Holy Church are despised, then do not be afraid to imitate the undaunted example of the thief on the right hand of Jesus.

LET US PRAY.

"May our fasts be acceptable to Thee, O Lord, and having purified us from sin, make us worthy of Thy grace and procure us everlasting remedies."

We praise Thee, O divine Redeemer, on the cross, because by Thy grace Thou didst bestow upon the penitent thief such great power for good in his last moments: Grant that in all situations of life we may confess Thee by word and deed, so that Thou mayest once confess us before Thy Father in heaven, and that Thou mayest lead us to eternal happiness through the merits of Thy bitter passion and cross. Amen.

36. WEDNESDAY AFTER PASSION SUNDAY

GOSPEL. ST. JOHN X, 22–38.

(The Divinity of Jesus and His First Word on the Cross.)

At that time: It was the feast of the Dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him, and said to Him: How long dost Thou hold our souls in suspense? If Thou be the Christ, tell us plainly. Jesus answered them: I speak to you and you believe not: the works that I do in the name of My Father, they give testimony of Me. But you do not believe: because you are not of My sheep. My sheep hear My voice: and I know them, and they follow Me. And I give them life everlasting, and they shall not perish forever, and no man shall pluck

them out of My hand. That which My Father hath given me, is greater than all: and no man can snatch them out of the hand of My Father. I and the Father are one. The Jews then took up stones to stone Him. Jesus answered them: Many good works have I showed you from My Father; for which of these works do you stone Me? The Jews answered Him: For a good work we stone Thee not, but for blasphemy; and because that Thou being a man, makest Thyself God. Jesus answered them: is it not written in your law: I said, you are gods? If He called them gods, to whom the word of God was spoken, and the Scripture cannot be broken: do you say of Him, Whom the Father hath sanctified and sent into the world: Thou blasphemeth, because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works: that you may know and believe that the Father is in Me, and I in the Father.

How clearly and distinctly Jesus reveals His divinity in this gospel. And they wish to stone Him, instead of adoring Him. He refers to His divine works which unmistakably prove His divinity. And men nail the Son of God to a cross. Now, does Jesus, on the cross, ask His heavenly Father to hurl the thunderbolts of His justice upon the deicides, to make known His divinity and to cover

His enemies with everlasting shame? No, Christian soul, and this is the most glorious proof of the divinity of Jesus Christ, as soon as He is raised upon the cross, hanging between heaven and earth, He turns His eyes toward heaven and exclaims: "*Father forgive them, for they know not what they do.*" It was not without reason that He taught us, poor sinners, to say in the Lord's prayer: "Forgive us our trespasses as we forgive those who trespass against us."

Examine yourself now, and reflect, O Christian soul, that the innocent Saviour, Who was abused to the utmost, prays for His deadly enemies, excuses them, and palliates their guilt,— and you? Perhaps for a long time you have borne in your heart hatred and revenge toward your fellow-men whose offences may not be so grievous as you imagine; or you magnify their faults by imputing to them motives which they perhaps never entertained. Remember, as Christ's prayer on the cross for His enemies is an excellent proof of His divinity, so your love for your enemy is the proof and measure of your Christianity.

LET US PRAY.

"Sanctify this fast, O God, and mercifully enlighten the hearts of Thy faithful; and to those

upon whom Thou bestowest the grace of devotion, lend a merciful ear to their prayers."

O Jesus, true Son of the living God, as Thou, on the tree of the holy cross, prayed for Thy enemies, and taught us to pray to Thy heavenly Father to forgive us as we forgive those who trespass against us; grant us the grace that, out of love for Thee, we may always forgive, from the bottom of our hearts, all those that have done evil to us, that we may pray for them and do all the good we can for them, in imitation of Thy holy example. Amen.

37. THURSDAY AFTER PASSION SUNDAY

GOSPEL. ST. LUKE VII, 36–50.

(Jesus and Magdalene, and the Second Word of Jesus on the Cross.)

At that time one of the Pharisees desired Him to eat with him. And He went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment: and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hair of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee, who had

invited Him, seeing it, spoke within himself, saying: This man if He were a prophet, would know surely who and what manner of woman this is that toucheth Him: that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest Me no water for my feet: but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss: but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but she with ointment hath anointed My feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her: Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He said to the

woman: Thy faith hath made thee safe: go in peace.

To whose heart was greater joy rendered, to the contrite Magdalene whom the merciful Saviour thus addressed: "Thy sins are forgiven Thee; thy faith hath made thee safe;" or to Dismas, the thief on the right, whose faith and confidence the crucified Saviour rewarded with these consoling words: *"Amen I say to thee, this day thou shalt be with Me in paradise."*

To both He gives the hope of the kingdom of heaven, the companionship of (with) God Himself. To both He manifests His infinite love for sinners who wish to be converted, His divine power to make saints of sinners, to make, of the reprobate heirs of heaven. But see, O Christian soul, the same Saviour has placed the same hope and confidence on your lips, when He taught you to pray: "Our Father, Who art in heaven." This blessed dwelling place will be given to you, if you accomplish His will on earth by fulfilling the prayer: "Hallowed be Thy Name."

For this purpose, you must, in the short span of your life, endeavor to expiate your sins and avoid them in the future; you must endure the sufferings of this life with patience and in a spirit of penance, and thus spend profitably the days of your

earthly career. Then, indeed, you will in a short time hear the consoling word of your Saviour: "Thy sins are forgiven thee; this day thou shalt be with Me in paradise."

LET US PRAY.

"Grant, we beseech Thee, Almighty God, that the dignity of human nature, wounded by intemperance, may be restored by healthful abstinence."

O Jesus, hanging on the holy cross, through Thy divine love toward the penitent Magdalene and Thy boundless mercy toward the penitent thief, grant us the grace to honor Thy holy name by a pious and God-fearing life, and, with Thy grace, to behold, after a happy death, our Father in heaven. Amen.

38. FRIDAY AFTER PASSION SUNDAY

GOSPEL. ST. JOHN XI, 47–55.

(The Council of the High-priest, and the Third Word of Jesus on the Cross.)

At that time: The chief priests and the Pharisees gathered a council, and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him, and the Romans will come, and take away our place and nation. But one of them named Caiphas, being the high

priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed. From that day, therefore, they devised to put Him to death. Wherefore Jesus walked no more openly among the Jews, but He went into a country near the desert, unto a city that is called Ephraim, and there He abode with His disciples.

Against his will, the last high priest of the Old Testament was obliged to prophesy that through the death of the One God-man all men were to be saved. Thus God directs the career of men and uses even the plots of His enemies for the fulfillment of the designs of His infinite wisdom and for His honor and the glory of His kingdom.

Behold, O Christian soul, two deeply afflicted persons standing beneath the cross of Jesus; one, whose feast we celebrate to-day, is the Mother of the Seven Dolors, the abandoned, loving mother of Jesus, Mary, the Queen of Martyrs; the other is John, the beloved disciple of Jesus, standing alone with Mary beneath the cross. What will be-

come of these two faithful souls, when the crucified One parts from them? Trembling they stand for a long time beneath the cross of the bleeding, silent Redeemer! — But suddenly there comes from the cross a word of divine compassion and filial, grateful love: *"Woman, behold thy Son! Son, behold thy mother."*

Thus the Son of God consoles His afflicted mother and His grief-stricken disciple; to him, and in the person of John, to all of us He entrusts His mother. It remains then for us, like John, to live faithfully in the grace of God, to honor and love the Church of God, and to strive after heaven, as our Lord taught us to pray: "Thy kingdom come." Then Mary will not abandon us in life or in death; and, as our faithful mother, she will defend us against all our enemies.

LET US PRAY.

"Mercifully infuse Thy grace into our hearts, we beseech Thee, O Lord, that by doing voluntary penance for our sins, we may be punished here, rather than be condemned to punishment for eternity."

O beloved Jesus! we beseech Thee, that Thy dolorous Mother, whose heart was pierced by a sevenfold sword, may be for us a gracious mediatrix and kind mother; so that, like her, we may live

in the grace of God as true children of Thy holy Church, and that, under her protection, we may enter the kingdom of Thy eternal glory. Amen.

39. SATURDAY AFTER PASSION SUNDAY

Gospel. St. John xii, 10–36.

(The Voice from Heaven and the Fourth Word of Jesus on the Cross.)

At that time a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees and went forth to meet Him, and cried: Hosanna, blessed is He that cometh in the name of the Lord, the king of Israel. And Jesus found a young ass, and sat upon it, as it is written: Fear not, daughter of Sion: behold thy King cometh sitting on an ass's colt. These things His disciples did not know at the first: but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. The multitude therefore gave testimony, which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet Him: because they heard that He had done this miracle. The Pharisees therefore said among themselves: Do you see that we prevail nothing?

Behold, the whole world is gone after Him. Now there were certain gentiles among them who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. But Jesus answered them, saying: The hour is come that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor. Now is My soul troubled. And what shall I say? Father, save Me from this hour. But for this cause I came unto this hour. Father, glorify Thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. The multitude therefore that stood and heard said that it thundered. Others said, An angel spoke to Him. Jesus answered, and said: This voice came not because of Me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself.

(Now this He said, signifying what death He should die.) The multitude answered Him: We have heard out of the law, that Christ abideth forever: and how sayest Thou: The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and He went away, and hid Himself from them.

What a striking difference between the voice of the eternal Father in heaven amidst the sublime teachings and prayers of His divine Son: "I have both glorified it and will glorify it again"; and the voice of the divine Saviour on the cross, as He, in the midst of appalling darkness, exclaimed: "My God, My God! why hast Thou forsaken Me." This word of Jesus gives expression to the unspeakable suffering of His holy body, to the disconsolateness of His soul, and to His grief over the shameful flight of all His friends and disciples. But He, who taught us to pray: "Thy will be done on earth as it is in heaven," resigned Himself immediately to the Will of His heavenly Father

and recalls to mind that "the hour is come that the Son of man shall be glorified." How remarkably God fulfills this prophecy in the glorious resurrection and ascension of His divine Son.

Learn, O Christian soul, to have recourse to God, in all the afflictions of your body and soul, in anguish and distress, in trouble and misery. Learn to submit to the wise and gracious ordinances of God, and to fulfill the will of God with that resignation which merited for Jesus the glory of His heavenly Father; and then you too will one day be glorified.

LET US PRAY.

"May the people consecrated to Thy service, we beseech Thee, O Lord, improve in the affections of piety; that instructed by these holy mysteries, they may be so much the more enriched with Thy heavenly gifts, as they become more acceptable to Thy divine Majesty."

O Jesus, Who didst exclaim in Thy death agony: "My God, My God, why hast thou forsaken Me," Grant that in all our distress and adversity we may never despair, but always strive "that Thy Will be done on earth as it is in heaven," and that we may once obtain the crown of eternal glory. Amen.

40. PALM SUNDAY

THE BEGINNING OF HOLY WEEK

GOSPEL. MATT. XXI, 1–9.

(The Triumphant Entry of Jesus and His Fifth Word on the Cross.)

At that time: When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mt. Olivet: then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately ye shall find an ass tied, and a colt with her: loose them, and bring them to Me: and if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion, Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying: Hosanna to the Son of David! blessed is He that cometh in the name of the Lord.

To-day, at the beginning of Holy Week, there is a procession with blessed palms in remembrance of the triumphant entry of Jesus into Jerusalem. The holy gospel vividly describes this event. Our divine Saviour knows, however, that these same people who now exclaim Hosanna will in three days cry out: "Crucify Him." But He is not satisfied with the outward splendor of His reception; He desires also admission into the hearts of men, as is touchingly symbolized by the three knocks on the door of the Church with the staff of the processional cross. Behold the same Saviour on the cross, Christian soul; His countenance is pale as death, His eyes are dim and troubled, His lips are dry, and He exclaims: "I thirst." Certainly the bodily thirst of the Redeemer was excessive and painful; but He thirsted more for the winning of souls for heaven, for tears of contrition from sinners, the fear of God from the lukewarm, humility from the proud, modesty from the shameless, abstinence from the intemperate, greater honor and glory to His heavenly Father from all men. All this He requires of you too, O Christian soul, and, since without the grace of God you can do nothing, He has taught you to pray: "Give us this day our daily bread." Oh, do not refuse to give your soul to your Saviour, Who is the Bread of Life, by the frequent and worthy reception of the Blessed Eu-

charist,— the institution of which is celebrated on Holy Thursday.

LET US PRAY.

"O almighty and eternal God, Who wouldst have our Saviour take flesh and undergo the cross, for man to imitate the example of His humility; grant, we beseech Thee, that we may both imitate His patience and deserve to become partakers of the glory of the resurrection."

Through Thy meritorious thirst on the cross, grant us, O Jesus, daily refreshment of body and soul, and after this life a joyous entrance into Thy eternal glory. Amen.

41. MONDAY IN HOLY WEEK

GOSPEL. ST. JOHN XII, 1–9.

(The Anointing of Jesus by Mary and the Sixth Word on the Cross.)

Six days before the Pasch Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served, but Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment. Then one of His

disciples, Judas Iscariot, he that was about to betray Him, said: Why was not this ointment sold for three hundred pence and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of My burial. For the poor you have always with you: but Me you have not always. A great multitude therefore of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom He had raised from the dead.

The high-priest, Jesus, shortly before His death, permitted the penitent Mary Magdalene, as an act of love and reverence, to anoint His holy head with costly ointment, in preparation for His burial. For His sacred body it was a fulfillment of the words, "It is consummated."

When He took the vinegar which was offered to Him on the cross, He uttered the holy word: "It is consummated." The Scriptures were fulfilled, His divine mission was accomplished, His bitter passion was consummated. The honor of His heavenly Father was restored, the redemption of mankind was achieved,— all the labor, humiliations and pains of His life on earth were at an end.

O Christian soul, would that you could say the

same on the day of your death! But are you not rather filled with deep sadness and remorseful anxiety, when you call to mind the record of your past life? Has it been a life without virtue, without improvement? Christian soul, do not despair. He who taught you to pray, "Lead us not into temptation," He will help you to overcome all difficulties, if you begin to-day to do penance and if you do not refuse the hardships of a pious and virtuous life. Then you will be able calmly to look death in the face, and in your last hour heavenly peace will reign in your soul and, filled with gratitude towards God, you will exclaim with your Saviour: "It is consummated."

LET US PRAY.

"Grant, we beseech Thee, Almighty God, that we, who fail through our infirmity, in so many adversities may be relieved by the passion of Thy Son, making intercession for us."

O Divine Saviour hanging on the cross, see the many dangers that surround our soul; with child-like confidence we beseech Thee not to abandon us in the temptations of this life, but to help us to lead a life pleasing to Thee so that, at the end of our earthly career, we may joyfully exclaim with Thee: "It is consummated." Amen.

42. TUESDAY IN HOLY WEEK

EPISTLE. JEREMIAS XI, 18–20.

(The Lamentation of the Prophet, and the Seventh Word on the Cross.)

In those days Jeremias said: Thou, O Lord, hast showed me, and I have known: then Thou showedst me their doings. And I was as a meek lamb that is carried to be a victim: and I know not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, Who judgest justly, and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

The prophet places touching words on the lips of our Saviour, who is the meek lamb that is led to slaughter. The discourse closes with an expression of resignation: "for to Thee have I revealed my cause, O Lord my God."

The Passion which is read to-day in holy Mass, relates that Jesus exclaimed from the cross with a loud voice: *"Father, into Thy hands I commend My spirit."* And when He said this He bowed His head and gave up the ghost.

Contemplate, O Christian soul, your Saviour's divine power which proclaims with a loud voice,

even at the moment of expiring, that He surrenders Himself to death voluntarily, that the power of God manifests itself chiefly in trials and sufferings, and especially in the hour of death. Not without reason did our divine Saviour teach us to conclude the Our Father with the words: "But deliver us from evil. Amen." There is no greater evil than an unhappy death; there is no greater blessing than to be able to die in the grace of God, and to commend one's soul into the hands of God.

O Christian soul, accustom yourself to commend your soul often to God, especially every night before falling asleep. Recite in union with your dying Saviour: "Father, into Thy hands I commend my spirit." And as Jesus recommended all men to His heavenly Father, so you should commend to Him the souls that daily pass into eternity. Do this especially during Holy Week. Attend diligently and devoutly divine service in the morning, the matins in the evening, and the touching and magnificent services on Maundy Thursday, Good Friday and Holy Saturday. Do not begrudge the time. Perhaps you will not live to celebrate many more Holy Weeks. Use well this time of grace in meditating with deep sorrow on the bitter passion and death of your Saviour. Then, after the Good Friday of this life, He will conduct you into the Holy Saturday rest of your body, and unto

the resurrection of your soul to everlasting happiness.

LET US PRAY.

"O Almighty and Eternal God, grant that we may so celebrate the mysteries of our Lord's passion that we may deserve to obtain pardon."

"Father, into Thy hands I commend my spirit." O Jesus, thus didst Thou cry out with a loud voice, bowed Thy head and died. By the merits of these holy words, preserve us, O kind and loving Saviour, from the greatest of all evils, from an unhappy death. Bless our dying lips with the same sacred words, and then take up our souls into Thy hands. Amen.

43. THE PASSION ON PALM SUNDAY

THE PASSION OF OUR LORD JESUS CHRIST

(According to the Four Gospels on Sunday, Tuesday and Friday of Holy Week.)

GOSPEL. ST. MATT. XXVI AND XXVII.

At that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified. Then there gathered together the chief priests and ancients of the people in the court of the high priest, who was called Caiphas: and they

consulted together, that by subtilty they might apprehend Jesus and put Him to death. But they said: Not on the festival-day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He sat at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? for this might have been sold for much, and given to the poor. And Jesus, knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon Me. For the poor you have always with you: but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests. And said to them: What will you give me, and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the Pasch?

But Jesus said: Go ye into the city to a certain man, and say to him: The Master saith: My time is near at hand, with thee I make the Pasch with My disciples. And the disciples did as Jesus appointed to them, and they prepared the Pasch. But when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said: Amen I say to you, that one of you is about to betray Me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him: but wo to that man by whom the Son of man shall be betrayed: it were better for him if that man had not been born. And Judas that betrayed Him, answering, said: Is it I, Rabbi? He saith to Him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said: take ye and eat; this is My body. And taking the chalice He gave thanks: and gave to them, saying: Drink ye all of this. For this is My blood of the New Testament, which shall be shed for many unto remission of sins. And I say to you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you in the kingdom of My Father. And a hymn being said, they went out unto Mount

Olivet. Then Jesus saith to them: All you shall be scandalized in Me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him: Although all shall be scandalized in Thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny Me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani, and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me. Nevertheless not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep, and He saith to Peter: What! could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time He

went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it. Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the selfsame words. Then He cometh to His disciples and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that be He, hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than

twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber with swords and clubs to apprehend Me. I sat daily with you teaching in the Temple, and you laid not hands on Me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving Him, fled. But they beholding Jesus led Him to Caiphas the high priest, where the scribes of the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus that they might put Him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses, and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest rising up, said to Him: Answereth Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it; nevertheless I say to you, hereafter you shall see the Son

of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then did they spit in His face, and buffeted Him, and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate another maid saw him, and she sayeth to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took

counsel against Jesus, that they might put Him to death. And they brought Him bound and delivered Him to Pontius Pilate the governor. Then Judas who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple he departed: and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, Whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him:

Dost not Thou hear how great testimonies they allege against Thee? And He answered him to never a word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would; and he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the Governor answering said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made: taking water, washed his hands before the people, saying: I am innocent of the blood of this just man;

look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band: and stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail King of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause, written: This

is Jesus the King of the Jews. Then were crucified with Him two thieves: one on the right hand, and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days dost rebuild it: save Thy own self: if Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said: He saved others, Himself He cannot save: If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him now deliver Him if He will have Him: for He said: I am the Son of God. And the selfsame thing the thieves also, that were crucified with him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, Lamma Sabacthani? that is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said: Let be, let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded

up the ghost. And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared unto many. Now the centurion, and they that were with him watching Jesus, having seen the earth quake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto Him: among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph; who also himself was a disciple of Jesus; he went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth; and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. And there was there Mary Magdalene, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and Phar-

isees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps His disciples come and steal Him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard: go guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

44. THE PASSION ON TUESDAY IN HOLY WEEK

Gospel. St. Mark xiv and xv.

At that time: The feast of the Pasch, and of the Azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on Him, and kill Him. But they said: Not on the festival-day, lest there should be a tumult among the people. And when He was in Bethania in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box she poured it out upon His head. Now there were some that had indignation within themselves, and said: Why

was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon Me. For the poor you have always with you: and whensoever you will, you may do them good; but Me you have not always. What she had, she hath done: she is come before hand to anoint My body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. Who hearing it were glad: and they promised him they would give him money. And he sought how he might conveniently betray Him. Now on the first day of the unleavened bread when they sacrificed the Pasch, the disciples say to Him: Whither wilt Thou that we go, and prepare for Thee to eat the Pasch? And He sendeth two of His disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, following him; and whithersoever he shall go in, say to the master of the house. The Master saith, Where is My refectory, where I may eat the Pasch with My disciples? And he will

show you a large dining-room furnished; and there prepare ye for us. And His disciples went their way, and came into the city; and they found as He had told them, and they prepared the Pasch. And when evening was come, He cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with Me shall betray Me. But they began to be sorrowful, and to say to Him one by one: Is it I? Who saith to them: One of the twelve, who dippeth with Me his hand in the dish. And the Son of man indeed goeth, as it is written of Him: but wo to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread: and blessing broke, and gave to them, and said: Take ye, this is my body. And having taken the chalice, giving thanks He gave it to them. And they all drank of it. And He said to them: This is My blood of the New Testament, which shall be shed for many. Amen I say to you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. And when they had said a hymn, they went forth to the Mount of Olives. And Jesus saith to them: You will all be scandalized in My regard this night; for it is written, I will strike the shepherd, and the

sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to Him: Although all shall be scandalized in Thee, yet not I. And Jesus saith to him: Amen I say to thee, to-day even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spoke the more vehemently: Although I should die together with Thee, I will not deny Thee. And in like manner also said they all. And they come to a farm called Gethsemani. And he saith to His disciples: Sit you here, while I pray. And He taketh Peter and James and John with Him; and He began to fear and to be heavy. And He saith to them: My soul is sorrowful even unto death; stay you here, and watch. And when He was gone forward a little He fell flat on the ground; and He prayed that if it might be, the hour might pass from Him: and He saith: Abba, Father, all things are possible to Thee, remove this chalice from Me, but not what I will, but what Thou wilt. And he cometh, and findeth them sleeping. And He saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were

heavy) and they knew not what to answer Him. And He cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray me, is at hand. And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed Him had given them a sign, saying: Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away carefully. And when He was come, immediately going up to Him, he saith: Hail, Rabbi: and he kissed Him. But they laid hands on Him, and held Him. And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as a robber with swords and staves to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled. Then His disciples leaving Him all fled away. And a certain young man followed Him having a linen cloth cast about his naked body: and they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought

Jesus to the high priest: and all the priests and the scribes and the ancients assembled together. And Peter followed Him afar off, even into the court of the high priest: and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus that they might put Him to death, and found none. For many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying: We heard Him say, I will destroy this temple made with hands, and within three days I will build another, not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest Thou nothing to the things that are laid to Thy charge by these men? But he held His peace, and answered nothing. Again the high priest asked Him, and said to Him: Art Thou the Christ, the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments saith: What need we any farther witnesses? You have heard the blasphemy. What think you? Who all condemned Him to be guilty of death. And some began to spit on Him, and to

cover His face, and to buffet Him, and to say unto Him: Prophesy: and the servants struck Him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid-servants of the high priest. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them: for thou art also a Galilean. But he began to curse and to swear, saying: I know not this man of Whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: before the cock crow twice, thou shalt thrice deny Me. And he began to weep. And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led Him away and delivered Him to Pilate. And Pilate asked Him: Art Thou the King of the Jews? But He answering, saith to him: Thou sayest it. And the chief priests accused Him in many things. And Pilate again

asked Him, saying: Answerest Thou nothing? behold in how many things they accuse Thee. But Jesus still answered nothing: so that Pilate wondered. Now on the festival-day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the King of the Jews? For he knew that the chief priests had delivered Him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate answering, saith to them: What will you then that I do to the King of the Jews? But they again cried out: Crucify Him. And Pilate saith to them: Why, what evil hath He done? But they cried out the more: Crucify Him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged Him, to be crucified. And the soldiers led Him into the court of the palace, and they called together the whole band: and they clothe Him with purple, and platting a crown of thorns, they put it upon Him.

And they began to salute Him: Hail, King of the Jews. And they struck His head with a reed: and they did spit on Him. And bowing their knees, they adored Him. And after they had mocked Him, they took off the purple from Him, and put His own garments on Him, and they led Him out to crucify Him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up His cross. And they bring Him into the place called Golgotha, which being interpreted is, the place of Calvary. And they gave Him to drink wine mingled with myrrh: but He took it not. And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him. And the inscription of His cause was written over, THE KING OF THE JEWS. And with Him they crucify two thieves, the one on His right hand, and the other on His left. And the Scripture was fulfilled which saith: And with the wicked He was reputed. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days buildest it up again, save Thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to an-

other: He saved others, Himself He cannot save. Let Christ the King of Israel come down now from the cross, that we may see and believe. And they that were crucified with Him, reviled Him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, My God, why hast Thou forsaken Me? And some of the standers-by hearing, said: Behold He calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave Him to drink, saying: Stay, let us see if Elias come to take Him down. And Jesus having cried out with a loud voice gave up the ghost. (Here all kneel.) And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the Less and of Joseph, and Salome: who also when He was in Galilee, followed Him, and ministered to Him, and many other women that came up with Him to Jerusalem.

And when evening was now come (because it was the Parasceve, that is, the day before the Sab-

bath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

45. THE PASSION ON WEDNESDAY IN HOLY WEEK

GOSPEL. ST. LUKE XXII AND XXIII.

At that time: The feast of unleavened bread, which is called the Pasch, was at hand. And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests and the magistrates, how they might betray Him to them. And they were glad, and covenanted to give him money. And he promised. And he sought opportunity to betray Him in the absence of the multitude. And

the day of the unleavened bread came, on which it was necessary that the Pasch should be killed. And He sent Peter and John, saying: Go and prepare for us the Pasch, that we may eat. But they said: Where wilt Thou that we prepare? And He said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in: and you shall say to the goodman of the house: The Master saith to thee: Where is the guest-chamber, where I may eat the Pasch with My disciples? And he will show you a large dining-room furnished: and there prepare. And they going, found as He had said to them, and made ready the Pasch. And when the hour was come, He sat down, and the twelve apostles with Him. And He said to them: With desire I have desired to eat this Pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice He gave thanks, and said: Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, He gave thanks, and brake: and gave to them, saying: This is My body which is given for you. Do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This is the chalice, the New

Testament in My blood, which shall be shed for you. But yet behold, the hand of him that betrayeth Me is with Me on the table. And the Son of man indeed goeth, according to that which is determined: but yet wo to that man by whom He shall be betrayed. And they began to inquire among themselves which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be greater. And He said to them: The kings of the gentiles lord it over them: and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as He that serveth: and you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom: and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren. Who said to Him: Lord, I am ready to go with Thee both into

prison and to death. And He said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest Me. And He said to them: When I sent you without purse and scrip and shoes, did you want anything? But they said: Nothing. Then said He unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written, must yet be fulfilled in Me: And with the wicked was He reckoned. For the things concerning Me have an end. But they said: Lord, behold here are two swords. And He said to them: It is enough. And going out He went according to His custom to the Mount of Olives. And His disciples also followed Him. And when He was come to the place, He said to them: Pray, lest ye enter into temptation. And He was withdrawn away from them a stone's cast: and kneeling down He prayed: saying, Father, if Thou wilt, remove this chalice from Me: but yet not My will, but Thine be done. And there appeared to Him an angel from heaven strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them: Why

sleep you? arise, pray, lest you enter into temptation. As He was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jesus for to kiss Him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? And they that were about Him, seeing what would follow, said to Him: Lord, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when He had touched his ear, He healed him. And Jesus said to the chief priests and magistrates of the temple, and the ancients that were come unto Him: Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me: but this is your hour, and the power of darkness. And apprehending Him, they led Him to the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had seen him sitting at the light, and had earnestly beheld him, she said: This man also was with Him. But he denied Him, saying: Woman, I know Him not. And after a little while another seeing him, said: Thou also

art one of them. But Peter said: O man, I am not. And after the space as it were of one hour, another certain man affirmed, saying: Of a truth this man was also with Him: for he is also a Galilean. And Peter said: Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou shalt deny Me thrice. And Peter going out wept bitterly. And the men that held Him, mocked Him, and struck Him. And they blindfolded Him, and smote His face. And they asked Him, saying: Prophesy, who is it that struck Thee? And blaspheming, many other things they said against Him. And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought Him into their council, saying: If Thou be the Christ, tell us. And He said to them: If I shall tell you, you will not believe Me. And if I shall also ask you, you will not answer Me, nor let Me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art Thou then the Son of God? Who said: You say that I am. And they said: What need we any further testimony? For we ourselves have heard it from His own mouth. And the whole multitude of them

rising up, led Him to Pilate. And they began to accuse Him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the King. And Pilate asked Him, saying: Art Thou the King of the Jews? But He answering said: Thou sayest it. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee. And when he understood that He was of Herod's jurisdiction he sent Him away to Herod, who was also himself at Jerusalem in those days. And Herod seeing Jesus was very glad, for he was desirous for a long time to see Him, because he had heard many things of Him: and he hoped to see some sign wrought by Him. And he questioned Him in many words. But He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his army set Him at naught: and mocked Him, putting on Him a white garment, and sent Him back to Pilate. And Herod and Pilate were made friends that same day: for before they were enemies one to another. And Pilate calling together the chief priests, and the magistrates, and the people, said

to them: You have presented unto me this man, as one that perverteth the people, and behold I, having examined Him before you, find no cause in this man in those things wherein you accuse Him. No, for Herod neither. For I sent you to him, and behold, nothing worthy of death is done to Him. I will chastise Him therefore, and release Him. Now of necessity he was to release unto them one upon the feast-day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas, who for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify Him, crucify Him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in Him: I will chastise Him therefore, and let Him go. But they were instant with loud voices requiring that He might be crucified: and their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will. And as they led Him away, they laid hold of one Simon of Cyrene, coming from the country: and they laid the cross on him to carry after Jesus. And there followed Him a great mul-

titude of people, and of women who bewailed and lamented Him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. For behold the day shall come wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with Him to be put to death. And when they were come to the place which is called Calvary, they crucified Him there: and the robbers, one on the right, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they dividing His garments, cast lots. And the people stood beholding, and the rulers with them derided Him, saying: He saved others, let Him save Himself, if He be Christ, the elect of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself. And there was also a superscription written over Him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS. And one of these robbers who were hanged, blasphemed Him, saying: If Thou be

Christ, save Thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with Me in paradise. And it was almost the sixth hour: and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying with a loud voice, said: Father, into Thy hands I commend My spirit. And saying this He gave up the ghost. (All kneel.) Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all His acquaintance, and the women that had followed Him from Galilee, stood afar off beholding these things. And behold there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and doings), of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus. And

taking Him down, he wrapped Him in fine linen, and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

46. THE PASSION ON GOOD FRIDAY

Gospel. St. John xviii and xix.

At that time Jesus went forth with His disciples over the brook Cedron, where there was a garden into which He entered with His disciples. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also who betrayed Him, stood with Him. As soon therefore as He had said to them: I am He: they went backward, and fell to the ground. Again therefore He asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered: I have told you, that I am He. If therefore you seek Me, let these go their way. That the word might be fulfilled which He said: Of them whom Thou hast given Me I have not

lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound Him; and they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews; That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him: I have spoken openly to the world: I have

always taught in the synagogue, and in the temple, whither all the Jews resort: and in secret, I have spoken nothing. Why askest Thou Me? ask them who have heard what I have spoken to them: behold they know what things I have said. And when He had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou Me? And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it, and said: I am not. One of the servants of the high priest, a kinsman of him whose ear Peter cut off, saith to him: Did not I see thee in the garden with Him? Again therefore Peter denied, and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews

therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which He said signifying what death He should die. Pilate therefore went into the hall again, and called Jesus, and said to Him: Art Thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me. What hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. Pilate therefore said to him: Art Thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth My voice. Pilate said to Him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Then, therefore, Pilate took Jesus, and scourged

Him. And the soldiers platting a crown of thorns, put it upon His head: and they put on Him a purple garment, and they came to Him, and said: Hail, king of the Jews! And they gave Him blows. Pilate, therefore, went forth again, and saith to them: Behold I bring Him forth unto you, that you may know that I find no cause in Him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him; for I find no cause in Him. The Jews answered him: We have a law; and according to the law He ought to die, because He made Himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore said to Him: Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me, unless it were given thee from above. Therefore he that hath delivered Me to thee, hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying: If

thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the Parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with Him, away with Him, crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered Him to them for to be crucified. And they took Jesus, and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha, where they crucified Him, and with Him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the king of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that He said, I am the king of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when

they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled saying: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother, and the disciple standing, whom He loved, He saith to His mother: Woman! behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar, about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. (Here all kneel, and pause a little, to meditate on the redemption of mankind.) Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on

the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of Him. And again another Scripture saith: They shall look on Him Whom they pierce. And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound it in linen clothes with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden: and in the garden a new

sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus; because the sepulchre was nigh at hand.

47. THE HOLY SACRIFICE OF THE MASS AND THE PASSION OF CHRIST

For Meditation. Preparation.

O Lord, Jesus Christ, on the first Holy Thursday, at the last supper, Thou didst institute the holy Sacrifice of the Mass as a perpetual and unbloody memorial of Thy bloody Sacrifice on the cross. Give us the grace to attend, with true devotion, the holy Sacrifice of adoration, thanksgiving, petition and propitiation; and grant that, by devout meditation on Thy bitter passion and death, we may partake of its fruits, for time and eternity. Amen.

1.

The priest goes to the altar; Jesus approaches Mount Olivet to expiate our sins.

2.

The priest begins to pray at the foot of the altar; Jesus sweating blood prays three times on Mount Olivet.

3.

The priest goes up to the altar and kisses it; Jesus receives the kiss of betrayal from the unfaithful Judas.

4.

At the epistle side of the altar, the priest says the *Introit* or *entrance;* Jesus is seized, bound and dragged to Jerusalem, and He receives a blow in presence of Annas.

5.

The priest goes to the middle of the altar and recites the *Kyrie* and *Gloria:* Jesus is led before Caiphas and is denied by Peter.

6.

The priest, turning to the people, says: "Dominus vobiscum"—"The Lord be with you"; Jesus looks with love and sorrow at Peter and converts him.

7.

The priest returns to the epistle corner of the altar to read the prayers of the Church (or collects) and the epistle; Jesus is brought to Pilate, and He must listen to the false accusations made against Him.

8.

After returning to the middle of the altar, the priest goes to the gospel side; Jesus is led before Herod and scoffed at.

9.

The priest goes from the gospel side to the middle of the altar and says the "Credo" and "Dominus Vobiscum"; Jesus is brought back to Pilate and the murderer, Barabbas, is preferred to Him.

10.

The chalice is uncovered; Jesus is stripped of His garments.

11.

The offertory of holy Mass.

The priest offers up the bread and wine; Jesus offers Himself to His heavenly Father during His painful scourging.

Pray in union with all the faithful:

O heavenly Father, look with complacency upon the gifts which the priest offers in the name of Jesus and at His command; which we too offer in union with the priest to honor Thee as our Creator and supreme Master and to thank Thee with filial reverence. We offer Thee at the same time our body and our soul and all that we have. O most

patient and afflicted Jesus, take our heart, unite it with Thy Sacred Heart and present it to Thy heavenly Father for us as an offering in honor of Thy painful scourging. Amen.

12.

The priest covers the chalice: Jesus is crowned with thorns.

13.

At the "Lavabo." the priest washes his hands; reflect on the cowardly Pilate washing his hands.

14.

At the middle of the altar, the priest turning to the people, says: "Orate Fratres"; Pilate shows Jesus to the people and says: "Ecce Homo." But they exclaim: "Away with Him! Crucify Him!"

15.

The priest recites the *Preface;* Pilate pronounces the death-sentence upon Jesus.

16.

The priest says the *Sanctus,* the "thrice holy," and he makes the sign of the cross; Jesus takes the heavy cross upon His shoulders.

17.

The priest begins the *Canon;* Jesus staggers towards Calvary under the weight of the cross.

18.

The priest folds his hands at the *Memento* of the Living; Jesus consoles the daughters of Jerusalem and Simon of Cyrene helps Him to carry the cross.

19.

The priest holds his hands over the chalice: the Saviour is laid on the cross.

20.

The priest makes the sign of the cross five times over the chalice and the host; the Saviour is nailed, hands and feet, to the cross.

21.

The consecration.

The priest changes the bread and wine into the Body and Blood of Jesus Christ; Jesus dies on the cross and offers His death as a bloody sacrifice.

Adore Him and say:

O Jesus, for Thee I live; O Jesus, for Thee I die; O Jesus, Thine I am in life and death. Amen.

Spare me, O Jesus; have mercy on me, O Jesus; O Jesus, pardon all my sins. Amen.

Contemplate the three hours suffering of Jesus, the pains of His body, the torments of His soul, His mockery, His dereliction. Listen to His seven holy words, kiss His five holy wounds, present to Him all your petitions and those of the holy Church, make an act of contrition, with a firm purpose of amendment.

22.

At the "Nobis quoque peccatoribus," think of the pardon granted to the thief on the right, and at the "Pater Noster" recite devoutly the Our Father.

23.

The priest breaks the sacred host and drops a particle into the chalice; the soul of Jesus descends into limbo (hell).

24.

At the "Agnus Dei" the priest strikes his breast three times; at the death of Jesus the centurion confesses the divinity of Jesus, and he, with many of the bystanders strikes his breast.

25.

The third principal part of holy Mass.

The priest consumes in holy communion, the Body and Blood of Jesus Christ; His sacred body is laid in the grave.

If you do not actually communicate, make an act of Spiritual Communion, saying:

"O Lord, I am not worthy that Thou shouldst enter under my roof, but say only the word and my soul shall be healed." (3 times.)

O divine Saviour, do not disdain to look down upon us unworthy creatures with a glance of Thy divine goodness. Through Thy infinite mercy prepare our hearts to receive Thee at least in a spiritual manner. Graciously accept our desire, and grant that we may soon be worthy to receive Thee in reality. Increase our faith, strengthen our hope, inflame our love, fill our hearts with Thy grace, and help us to persevere unto the end.

Soul of Christ, sanctify me!
Body of Christ, save me!
Blood of Christ, refresh me!
Water flowing from the side of Christ, purify me!
Passion of Christ, strengthen me!
O good Jesus, hear me!
In Thy holy wounds, conceal me!
Suffer me not to leave Thee!
From the evil one, defend me!
In my last hour, call me!
And bid me, Lord, to come to Thee!
With Saints and Angels may I praise Thee,
Through endless ages of eternity. Amen.

26.

At the last "Dominus Vobiscum," reflect on the glorious resurrection of Jesus.

27.

At the "Ite Messa est," reflect on the glorious ascension of Jesus.

28.

At the last Blessing and the last Gospel, call to mind the sending of the Holy Ghost. Ask Him for His blessing and graces for yourself and upon those that are near and dear to you. Conclude your meditation on the passion and sacrificial death of your Saviour with this prayer of the Church:

O God, we beseech Thee, look graciously down upon this Thy congregation for whom our Lord Jesus Christ was willing to surrender Himself into the hands of sinners, and to suffer the torments of the cross; He Who in union with Thee and the Holy Ghost liveth and reigneth world without end. Amen.

48. A PRAYER FOR THE CHURCH

Almighty and Eternal God, look down upon us with an eye of pity, and behold our misery, our distress and our woe. Have mercy on all Thy people, for whom Thine only Begotten Son, our

Lord Jesus Christ, freely delivered Himself into the hands of sinners, that He might shed His most precious Blood on the tree of the Holy Cross for us. O most merciful Father, through the same our Lord Jesus Christ, remove from us all the evils, which we have so richly deserved, present and future dangers, pernicious insurrections, famines, plagues, wars, and Thy many other judgments. Grant us, God of peace, true union in the faith, without dissension or schism. Direct our hearts to true penance and amendment. Enkindle in us the fire of divine love, and fill us with an ardent desire and zeal for justice, that as obedient children we may please Thee in life and in death. We also pray, as Thou, O God, wishest us to pray, for our friends and enemies, for those in health and for the sick, for all afflicted and distressed Christians, for the living and for the dead.

Now and forever we recommend to Thee, O Lord, all our actions and omissions, our whole conversation, our life, and our death. Let us, O God, receive Thy grace here below, and enjoy it hereafter, that in union with the elect, we may praise, honor and glorify Thee in eternal bliss. Grant this, O heavenly Father through Jesus Christ Thy Son, Who, with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

49. A PUBLIC CONFESSION

I, a poor sinner, renounce Satan with all his works and all his pomps. I believe in God the Father, in God the Son and in God the Holy Ghost. I believe, without reserve, all that Holy Church proposes for my belief. With this holy and Catholic faith, I confess to Almighty God, to Blessed Mary ever Virgin and to all the Saints that, from the day of my childhood unto the present hour, I have sinned much and often in thought, word and deed and by the omission of good works; and I accuse myself concerning whatever way I have sinned, whether secretly or openly, knowingly or unknowingly, against the ten commandments in regard to the seven capital sins, by the five senses of my body, against God, against my neighbor and against the salvation of my poor soul. For these and all my sins I am heartily sorry. Therefore I humbly beg of Thee, almighty and eternal God, to grant me Thy divine grace, and to spare my life so that I may confess my sins and do penance for them, and thus merit Thy heavenly favor and, after this wretched life, obtain the everlasting joy of heaven. Wherefore I strike my sinful breast and say with the public sinner: O Lord, God! have mercy on me a poor sinner! Amen.

50. LITANY OF THE PASSION

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, the Eternal Wisdom,
Jesus, conversing with men,
Jesus, hated by the world,
Jesus, sold for thirty pieces of silver,
Jesus, prostrate on the ground in prayer,
Jesus, strengthened by an angel,
Jesus, in Thine agony bathed in a bloody sweat,
Jesus, betrayed by Judas with a kiss,
Jesus, bound by the soldiers,
Jesus, forsaken by Thy disciples,
Jesus, brought before Annas and Caiphas,
Jesus, struck by a servant in the face,
Jesus, accused by false witnesses,

Have mercy on us.

Jesus, declared worthy of death,
Jesus, spit upon in the face,
Jesus, blindfolded,
Jesus, smitten on the cheek,
Jesus, thrice denied by Peter,
Jesus, delivered up to Pilate,
Jesus, despised and mocked by Herod,
Jesus, clothed in a white garment,
Jesus, rejected for Barabbas,
Jesus, torn with scourges,
Jesus, bruised for our sins,
Jesus, esteemed as a leper,
Jesus, covered with a purple robe,
Jesus, crowned with thorns,
Jesus, struck with a reed upon the head,
Jesus, demanded for the crucifixion by the Jews,
Jesus, condemned to an ignominious death,
Jesus, given up to the will of Thine enemies,
Jesus, burdened with the heavy weight of the Cross,
Jesus, led like a sheep to slaughter,
Jesus, stripped of Thy garments,
Jesus, fastened with nails to the Cross,
Jesus, wounded for our iniquities,
Jesus, praying to Thy Father for Thy murderers,

Have mercy on us.

Jesus, reputed with the wicked,

Jesus, blasphemed and scoffed at on the cross,

Jesus, reviled by the malefactor,

Jesus, promising paradise to the penitent thief,

Jesus, commending St. John to Thy Mother as her Son,

Jesus, declaring Thyself forsaken by Thy Father,

Jesus, in Thy thirst, given gall and vinegar to drink,

Jesus, testifying that all things written concerning Thee were accomplished,

Jesus, commending Thy spirit into the hands of Thy Father,

Jesus, obedient even to the death of the Cross,

Jesus, pierced with a lance,

Jesus, made a propitiation for us,

Jesus, taken down from the Cross,

Jesus, laid in the Sepulchre,

Jesus, rising gloriously from the dead,

Jesus, ascending into heaven,

Jesus, our advocate with the Father,

Jesus, sending down on Thy disciples, the Holy Ghost, the Paraclete,

Have mercy on us.

Jesus, exalting Thy Mother above the choirs of Angels,
Jesus, who shall come to judge the living and the dead,

Have mercy on us.

Be merciful, Spare us, O Lord,
Be merciful, Graciously hear us, O Lord.

From all evil,
From all sin,
From anger, hatred, and all ill-will,
From war, famine, and pestilence,
From all dangers of mind and body,
From everlasting death,
By Thy most pure conception,
By Thy miraculous nativity,
By Thy humble circumcision,
By Thy baptism and holy fasting,
By Thy labors and watchings,
By Thy cruel scourging and crowning,
By Thy thirst, tears and nakedness,
By Thy precious death and Cross,
By Thy glorious resurrection and ascension,
By Thy sending forth the Holy Ghost, the Paraclete,

Lord Jesus, deliver us.

In the day of Judgment, we beseech Thee, hear us.

That Thou wouldst spare us,

That Thou wouldst pardon us,

That Thou wouldst vouchsafe to bring us to true penance,

That Thou wouldst vouchsafe mercifully to pour into our hearts the grace of the Holy Ghost,

That Thou wouldst vouchsafe to defend and propagate Thy holy Church,

That Thou wouldst vouchsafe to preserve and increase all societies assembled in Thy Holy Name,

That Thou wouldst vouchsafe to bestow upon us true peace, humility and charity,

That Thou wouldst vouchsafe to give us perseverance in grace and in Thy holy service,

That Thou wouldst vouchsafe to deliver us from unclean thoughts, the temptations of the devil and everlasting damnation,

That Thou wouldst vouchsafe to unite us to the company of Thy saints,

That Thou wouldst vouchsafe graciously to hear us,

We beseech Thee, hear us.

Lamb of God, who takest away the sins of the world, Spare us, O Lord.

Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

V. We adore Thee, O Christ, and we bless Thee.

R. Because through Thy holy Cross, Thou hast redeemed the world.

LET US PRAY.

O God, who for the redemption of the world didst vouchsafe to be born, circumcised, rejected by the Jews; betrayed by the traitor Judas with a kiss; bound in fetters; led like an innocent lamb to slaughter, and ignominiously exposed to the sight of Annas, Caiphas, Pilate and Herod; accused by false witnesses, buffeted, spit upon, scourged with whips; crowned with thorns; struck with a reed, blindfolded, harassed with insults, stripped of Thy garments, nailed to the Cross, raised upon the Cross, counted among robbers, given vinegar and gall to drink, and wounded with a lance: Do Thou, O Lord, by these most holy pains of Thine, which I, unworthy, recall, and by Thy holy Cross and Death, free me from the pains of hell, and deign to lead me

whither Thou didst lead the thief crucified with Thee, who, with the Father and Holy Ghost, livest and reignest God forever and ever. Amen.

THE END

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